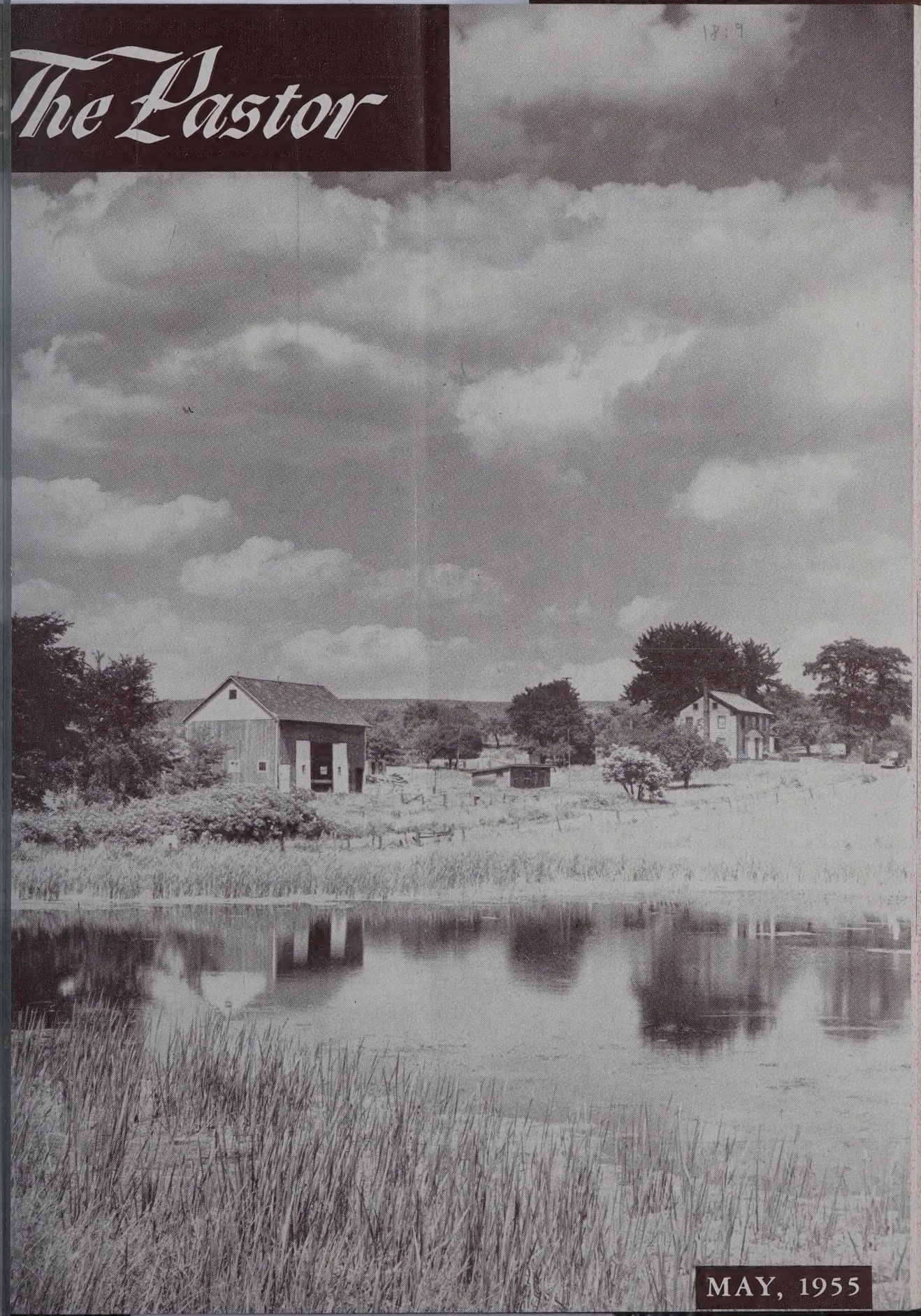
The Pastor



MAY, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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• VOLUME

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THE COVER: Rural Life Sunday is observed on May 15 this year. Photo by Eva Luoma, Wierton, West Virginia.

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Your Right to Say It

ERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

ly

OR: Congratulations on your wonder-blication: THE PASTOR! It is one of ost useful things to arrive in my

ecially, thank you for your two edi- in the last issue [Mar.] entitled: ime for Study" and "Bureaucracy in hurch." I feel that they are both and important.

ELWOOD S. POORE
ter Point, Ia.

test Hodgepodge

TOR: Your editorial in the March issue E PASTOR deals with a very timely t. In our Methodist Church the -ending flow of appeals, programs, stions, questionaires, and red tape ll sources, if it were to be effectively is almost enough to throw the ner and his congregation into a state nplete confusion.

ecially do I think this is true in many rural churches that are served by preachers and student preachers, of I am one.

er carpentering for many years and ng blue prints and plans for buildings, ets, and bridges, and comparing those with what comes to me from all the duals and agencies of our church, I say that we have the greatest hodge- since Barnum. Who else could attract n away from his work with such a variety of attractions—each one, of e, the greatest one on earth?

n grateful to some of my more experi- brothers who advised me in the al use of the round filing cabinet is periodically emptied. In this way, h, many good causes are ignored, and ould not be.

y would it not be better to unify all is needed into the program of the h as benevolences or other apportion-s? If a project or an appeal is worth , let the whole church support it as s its present program.

complaint is only a rationalization of f those lazy pastors whom you men-d. . . . A great portion of the deluge il is scanned or only partly read be-the usual filing. I do not visit much than is necessary. I read little besides ollege requirements. I am one of the nes.

I did decide to push aside all of "specials" and "best sellers" and h the Gospel of Jesus Christ as I rstand it. . . . Maybe the Lord needs much red tape today; that, I don't . I do know, however, that I could long without it.

O. GAYLE MILLER
rksville Methodist Parish
rksville, Pa.

Satire?

EDITOR: I cannot resist writing to ask you whether you published "The Preacher and His Study Program," by C. Stanley Lowell [Mar., p. 4], as satire or if we are supposed to take it seriously. I confess I have enjoyed it as the former with great delight—in fact, it's priceless.

"The habit of reading the current 'chiller' before turning out the light is not to be commended. It is better to relax with Emil Brunner or Paul Tillich. If you want something light, try De Tocqueville or Thoreau."

"Having come to such a conclusion, I was naturally under the obligation to make an exhaustive study of Niebuhr. I undertook a careful reading of his works. This venture proved fruitful, . . ."

"The next man I turned to was Arnold Toynbee. I read everything by this author that I could get my hands on. He wrought in me no such major upheaval, but he did open up new worlds."

Add to those quotations his comment about Bishop Kennedy's acquaintance with the field of fiction—"It is all right, of course, to fool around with that sort of thing, but when does he do his reading?"—and you have the essence of satiric writing at its best. Do give us more of Brother Lowell in the same vein!

RALPH T. ALTON
First Methodist Church
Appleton, Wisconsin

Must Know Peoples' Needs

EDITOR: . . . I have discovered that THE PASTOR has continued the excellent practice of presenting various points of view, even though I am not in agreement with this article.

Mr. Lowell places a great emphases upon getting ideas for preaching. I believe that if he would place more emphasis on understanding the people he is preaching to and their problems his ideas would grow out of their needs. . . .

I have discovered that "to fool around" with novels (and biographies) helps me understand people and their needs, as well as providing illustrations to drive a point home, far better than Kierkegaard or Barth. For this reason Bishop Kennedy's book reviews are of great value in helping a minister in the field of contemporary fiction.

Mr. Lowell and I agree in one thing. We should read our Bible. But to make those scriptural truths real to my people and their needs I receive more help in reading Harriet Arnow's *The Dollmaker* (Macmillan Co., $5.00), or Lucy Freeman's *Fight Against Fears* (Crown Publishers, $3.00) than Arnold Toynbee's *A Study of History* (Vols. I-VI, Set $45.00, Oxford University Press) or many of the other writings that Mr. Lowell thinks should take the majority of the minister's time.

No matter how great an idea may be in a minister's mind, it has very little value if it cannot be conveyed in an interesting and challenging manner to our laymen.

ALLAN D. BYRNE
Dyer Methodist Church
Dyer, Ind.

On Fooling Around

EDITOR: C. Stanley Lowell's article, "The Preacher and His Study Program" was a fine article. However, his remark on page 5 about Bishop Kennedy fooling around in his reading of novels reveals a remarkable lack of understanding. An associate pastor of Kennedy's former pastorate in our state said that brother Kennedy did his fooling around with books by getting up early in the morning and reading his book before breakfast—which may have been late.

I heard Bishop Kennedy suggest that ministers should read about 50 to 75 per cent fiction—if my memory serves me at this point—so that they would know what their parishioners are reading and not become overbalanced, pedantic preachers who fulfil the old rhyme about the priest up in the steeple who was finally asked to come down among the people. . . .

I believe Lowell missed the point entirely of Bishop Kennedy's reviewing and probably demonstrates the very thing Doctor Kennedy warned against. After all, one could fool around in the highbrow field as well as in the so-called low-brow pastures. . . . I recommend as penance two or three of Kennedy's books during Lent.

ALLAN W. MARTIN
First Methodist Church (Oakland),
Congregational Church (Uehling), Nebr.

All Work?

EDITOR: Having read C. Stanley Lowell's "Seven Days a Pastor" [THE PASTOR, Feb., p. 4], I am wondering why he goes over his sermons just six times on Saturday. I should think seven times would be better, for seven represents completeness.

It is a good thing that some people accept "*Six days you shall work . . .*" or Pastor Lowell would not have any congregation. I wonder if we could have ministers classified as people so they could come under the above ruling?

Lincoln once said something about not caring a cornhusk for those who think that a statesman, like a blind horse in a treadmill, needs no rest, or that, like the conventional whitewashed statue of justice, he must always pose for dignified effect.

I'm taking a little time out to play a couple of games of Ping-pong with my son.

EDWARD C. MCCLURG
First Methodist Church
Myrtle Point, Oregon

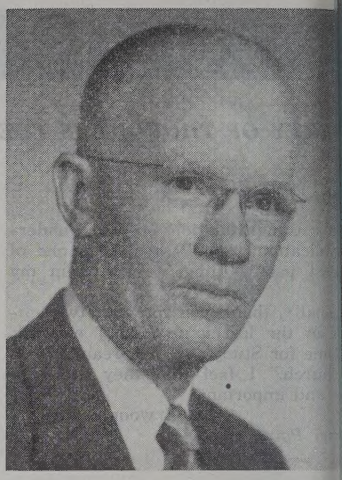
Sermons in Fiction

EDITOR: C. Stanley Lowell in the March issue of the magazine states he did not find it feasible to prepare in advance a year's preaching program. With this I agree, although I heard a bishop urge it.

[*Continued on page 48*]

The Supply Pastors' School

Efforts of the experimental Supply School at Southern Methodist University indicate this to be an effective means of training non-seminary pastors.



By ROBERT W. GOODLOE

JUST AS IN the judgment of The Methodist Church the conference course of study has been declining as the best preparation for full members of the conference, and seminary training substituted in its place, so within the past ten years there has developed the School for Supply Pastors, in which non-seminary men may meet the requirements for ordination.

Until the nineteen-twenties high school education was the maximum training requirement for Methodist preachers in the annual conference.

In 1934 the Methodist Episcopal Church, South, set college graduation as the standard for admission on trial.

The 1936 Discipline of the Methodist Episcopal Church stated in ¶542 §2: "No candidate shall be received on Trial . . . until he shall have completed at least two full years of college work. . . . Beginning with the Fall Conferences of 1938, the minimum requirement shall be graduation from an approved college. . . ." (¶101 §43 states that since 1932 an annual conference can set a higher educational requirement than that named by the General Conference for admission on trial.)

Until the academic requirement was raised from high school education to that of college graduation, the church was little aware of the presence of "supply pastors."

Requirements Raised

When it did become conscious of this group, the following provision was written into the 1936 Discipline, Methodist Episcopal Church, ¶544 §7: "Any Accepted Supply Pastor . . . who shall fail to complete two years of the Course of Study within four years and the entire Course within eight years, shall not be employed by a District Superintendent."

This was the "law," though little concern was given to it and supply pastors went on year after year doing exceedingly little study.

The first serious attention given to the educational training of supply pastors came at the General Conference of 1952, when the administration of the sacraments was definitely related to the candidate's year-by-year advancement in the conference course of study.

Certainly the church was not agreed as to the wisdom of that action—even its defenders were not positive that it was proper. But it is a fact that the number of supply pastors regularly completing the course of study and coming to full ordination under this plan far exceeds the number under former regulations.

SMU Supply Pastors' School

Since I have been more closely related to the School for Supply Pastors at Southern Methodist University, I shall explain the ideal under which we work, and the form of study employed.

Training given to the supply pastors in our school is assumed by the seminary faculty to be just as vital and important as the regular seminary course for the Bachelor of Divinity degree.

Classes are taught by full-time professors in the seminary, and they are paid upon exactly the same basis as if they were holding the usual seminary classes. We believe it is just that important; our hearts, as well as our heads, are in it; and the response made by the supply pastors themselves over the past seven years confirms us in that view.

How well do I remember when for the first time it was proposed that the seminary provide a brief course of study, suited to the needs of supply pastors, taught by regular, full-time professors of the seminary faculties, and that the Board of Ministerial Training recognize this seminary training supplies as meeting the requirement the conference course of study.

When that program was outline detail before the Board of Minist Training, the late Bishop Paul B. K chairman, arose and said, "So far am aware, this is the first time seminaries have ever made honest e to bring educational help to this l and increasing group of preacher Methodism!"

The Course of Study

In laying the groundwork for Supply School, in the beginning studied carefully all the books in regular conference course, and as ne as possible, grouped them under following four heads:

1. The Bible
2. Administration and Program o Local Church
3. Preaching and the Conduct of W ship
4. History and Doctrine in the Ch

Under each of these general divis are four courses. The men mee classes to themselves, not even on members of the annual confer being permitted to attend. This trai is not simply a covering of the spe books in the conference course; it brief theological or seminary cours

At Southern Methodist University have insisted that the Supply Scho a *school,* and its work requires ear *study* over a period sufficiently to make possible genuine educati progress.

We cannot think of it as an exter pastors school or ministers week, w men come for a few days, at lectures according to the pleasure o preacher involved, or visit with brethren in the foyer.

For seven years we have followed

Robert W. Goodloe is professor of Church History, Southern Methodist University, Dallas, Texas, and director of the Correspondence School.

f the five-week session, and hold uch sessions each summer. The pastor is to be with us for five (covering four Sundays), meet- class twenty-five days. Each day s four classes—one each of the ivisions named above.

insist that the men spend the full n the school; they are not to be g back to their charges for Sun- ervices or special occasions, or out to preach for some other man. ant them to *study, five days a* for *five* weeks!

ular assignments are made for y reading, and for the preparation mes, sermons, and papers.

xperiment

te frankly we admit that this is periment; surely many changes odifications in program, course of and promotion may need to be But it *is* an experiment!

are not satisfied with the program isterial education which we have ed for a hundred years; and this ary faculty is honestly studying o help supply pastors grow in the ry and in effectiveness.

the average, we enrol in each eek session about eighty men omen. Already we have carried -three persons through the full ear course of study required for ation as deacons and elders, and finished out for full ordination y-four others who had met a part eir study requirements through egular conference course.

t number, based upon our regular ment, will be increased from year ar.

ach of the ten official seminaries thodism would join with us in this not only would we soon bring all upply pastors to full ordination, we would have started these eds of preachers on a career of ne study, in which they may be- as Wesley urged, "more knowing ore holy."

e other result of the work of the y School is that as the men and n graduate from the school, and rdination, they begin to think of selves as a real part of the broth- d of Methodist preachers.

erence Membership

uirements for admission into the al conference have had an ever- ing standard. Mindful of this and exceedingly important group thodist pastors—the supply men— 48-1952 General Conference Com- on on the Ministry offered under- ing and sympathetic comment. en the matter came before the nittee on the Ministry, at the General Conference of 1952, a new category was set up for this body of our preachers.

Whereas the usual method is to ask an applicant for conference membership what *academic* achievement he has made, the committee proposed to ask the applicant the following:

What has been your *experience* in the ministry? During the past six years of consecutive service as a pastor, have you given evidence that you can be a good minister of Jesus Christ? If so, and you are above thirty-five years of age, we make it possible for you to join the conference upon the following specific conditions (see the 1952 Discipline, ¶ 323):

1. You have completed at least 30 semester hours of college study.

2. You have completed the conference course of study—which leads to full ordination.

3. You have served as a full-time approved supply pastor for six consecutive years.

4. You have been recommended by the cabinet and by a three-fourths vote of the Board of Ministerial Training and Qualifications.

5. Written statements of recommendation by the cabinet and the board have been read to the conference before the vote is taken.

6. The annual conference approves your application by a three-fourths vote.

Successful Experience

Thus the requirement for the *young* man is primarily *academic;* for the supply pastor it is primarily a record of successful pastoral experience.

This was one of the few proposals before the Committee of the Ministry, in 1952, upon which there was little difference of opinion. It was an experiment, it is true, just as every other change in regulation has been throughout our history.

This plan has offered a substantial challenge to the supply pastors. If they have the ability and the ambition to meet these conditions, they thereby indicate their fitness for conference membership; if they are lacking in either they may continue as full-time supplies, provided they complete the conference course of study and come to full ordination.

If they are not willing to fulfil these demands—within the eight-year limit set by the Discipline—they will, of course, be dropped from the rolls of our regularly appointed pastors.

The Supply School, now enthusiastically promoted throughout the church, is the means through which our theological seminaries may serve the hundreds of supply pastors of the land.

Monday Morning

by emory stevens bucke

Tribute to "Pat" McConnell

THIS IS an unashamed, fully blown-up tribute to a good friend who is about to "head for the bush." My friend is Charles Melvin McConnell who, since shortly after Noah landed, has been professor of Rural Sociology and Town and Country Church at Boston University School of Theology.

For years he has been patching up "the bush" in Derry, New Hampshire, and now he is a-fixin' to get up there. To some "the bush" is a mystery, but to Professor McConnell—known to all as "Pat"—it is the spot which represents all that is valid in American life. One of his friends calls it "Pat's Peak."

Pat McConnell is quoted almost as often as the Scriptures around any gathering of Boston University men. And sometimes I think Pat's commentary on the Scriptures should be required reading for all entering seminarians—that is, if you could get it boiled down to spellable words and then find a typesetter smart enough to put it together.

I say this with feeling, because for nearly nine years—fifty-two weeks a year—I would beat, cajole, and hog-tie Pat to get the Sunday-school lesson from him for *Zions Herald.*

"No better Sunday school lessons was ever wrote by nobody," as Pat and I used to say, "than them which was wrote by Pat for *Zions Herald.*"

Then there are those speeches he makes! Pat substituted at a national dairymen's banquet one time, and gave an extemporaneous address that has gone down in history: its title was "The Sacred Cow."

Some of the best speeches he ever gave, however, were those he least expected. He would always be around at church conferences and seemed to have a sixth sense that would tell him where to be when the announced guest speaker would fail to show up.

[*Continued on next page*]

Emory Stevens Bucke is manager of the College Department of Abingdon Press.

He would start out a bit like the late Bishop Edwin Holt Hughes used to do—sort of mumble around for a few minutes—and then when the people were quiet he would be ready to let them have it.

I had always thought that the purpose of that mumbled prelude was to get attention, but Pat says that he uses that time to decide what he will talk about.

His distinguished brother, the late Bishop Francis J. McConnell, caused no end of embarrassment. Pat says that all through his life he has been the victim of the double-handshake. He would be introduced to somebody as Prof. Charles M. McConnell of Boston University School of Theology, and Pat says people would show a mild reaction and shake hands.

Then, invariably the introducer would add, "He's the brother of Bishop McConnell." Pat says that then he would get "shook" a second time. But I never saw two brothers who had a greater pride in each other than the Bishop and Pat.

Pat says he is the champion church-basement speaker in the United States. He has gone all over the country to do his best for the little churches.

If he got carfare from it he was fortunate—but more often he had to borrow his travel expenses from somebody in order to help out the little church that wanted him.

This concern with the rural was not, and is not now, a mere objective study of rural sociology on his part. It has been a lifelong concern.

Pat's earliest memory, he says, is standing at his father's grave, out in the country. "I woke up there—woke up in the country," he says. His mother brought up her brood there, and she was a Susannah Wesley in her method of seeing to it that her children saw the *soul of the soil.*

Pat always said that when he retired he would plan his own testimonial dinner. I hope he carries that out.

He says that he would rent a hall somewhere in Boston, sell enough tickets to pay the rent, and provide a meat loaf supper (the kind he is used to at church suppers).

He would be the only person at the speaker's table. He would preside, eulogize the guest of honor, introduce himself (he's always wanted to because of the "He's Bishop McConnell's brother" routine), and then give the main address of the evening. There would be no prolonged community singing.

I hope he sets that up. What an opportunity it would be for Pat to get some things off his chest and to give, as he says, "one of the most powerful addresses ever heard in the United States of America."

All Saints' Day: May 30 or November 1?

To correct an embarrassing drift among Protestant writer favors a return to the traditional November for the honoring of Protestantism's returning s

By DOUGLAS R. CHANDLER

SOMETHING IS happening among Protestants which is increasingly embarrassing and awkward. It is not so much a movement by design as it is a drifting with the deep current of a human impulse "to praise famous men and our fathers who begat us."

Years ago we banished our saints but they would not stay in exile; now they are coming back, and we do not know what to do with them. Shall we ignore them, welcome them, or sheepishly make room for them in some casual and offhand manner?

A combination of age and experience has brought us to this difficulty. Growing older and more conscious of our heritage, we have multiplied our church anniversaries and memorial days.

This is natural, but apparently inadequate because something seems to be lacking in the process which mere age and an accumulation of birthdays, in themselves, cannot supply.

Genealogy Not Enough

This lack may be due, in part, to the narrowly local and denominational spirit surrounding our days of remembrance. In many of them there is not a true sense of the Church universal of which we are all a part.

A genealogy, we are learning, is no substitute for the *cloud of witnesses,* and a memorial address or tablet which "points with pride" often does no more than just that. There is something within us which is not satisfied by progress reports on improvements and expansion, something which demands a more rightful portion of our Christian faith and life. It is a deep and ancient longing for the communion of saints, a basic hunger which ought to be nou wisely.

What we Protestants are doing it, however, is, for the most pa significant and irrational.

Experience warns us to be on at this point because reverence fo saints (why are saints always d has been an extravagant mocke some periods of Christian histor many mistakes have been made i matter that the dangers lurking in mild forms of religious retrosp seem too great to risk.

Beginning innocently enough i observance of the deaths of the m and in the comforting hope that people—alive or dead—can be a present help in trouble, the C soon made the mother of Jesus the important saint of all.

It is not hard to see how, to s people, she would seem more v real, and friendly than the God Nicene formulas. To millions n simple she is today far more tende the Trinity.

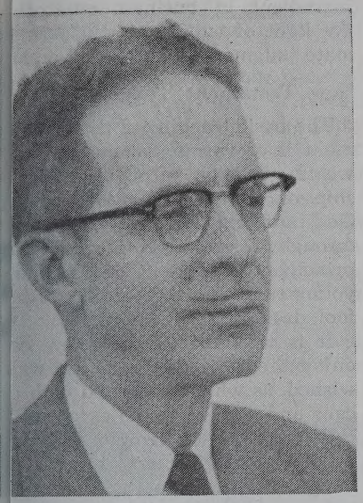
Originated in Fourth Century

By the fourth century, the ea churches were commonly observi All Saints' Day on the Sunday Pentecost, and by the ninth centu western churches were turning g ally to November 1 for the same bration.

About two hundred years late All Souls' Day had been added fo measure, probably because it wa that all faithful believers (saint not so saintly) should be honor

Eucharistic celebrations, pilgri to shrines, prayers to and for the collections and veneration of relic the selling of indulgences so clu the thinking of the church about that the Continental Reformers a English Puritans would have non

Douglas R. Chandler is professor of Church History at Westminster Theological Seminary.



were quite agreed in dropping the
e business.
e Anglicans, however, in charac-
ic middle-of-the-road fashion,
All Saints' Day, clearing it of its
es so that it came to be a part of
Wesley's thinking and practice.

ley Observed the Day

hat Wesley said about it was sound
at the heart of the matter. On
ral occasions he wrote in his *Jour-*
f the fellowship shared on that day.
pical entry is that for November 1,

eing All Saints' Day, a day that I
liarly love, I preached on Rev.
; and we rejoiced with solemn joy."
ears before on November 1, 1756,
wrôte that the day was one "of
nphant joy, as All Saints' Day
rally is." He added: "How super-
us are they who scruple giving
solemn thanks for the lives and
hs of His saints!"

his is a point of view which is
thier than the aversion or indiffer-
which so often characterizes our
king about saints. It gives at least
e middle ground for suggesting that
encourage a return to the traditional
or season (November 1) for re-
nbering those who kept the faith
passed on to us the Gospel of the
of God.

ur first problem will be, of course,
safeguard the real values and, at
same time, to fence out the real
gers in such an observance. There
st be in this a happy (if never safe)
dium.

orms Excessive

Many now believe that the Protestant
orms were as excessive in some
ngs as they were essential in others.
striking at the formal and external
ments of liturgical tradition, the re-

formers went so far, at times, as to forbid the keeping of Christmas and Easter. But they soon learned that this was divorcing great Christian beliefs from Christian worship.

These high days came back for the enrichment of our common religious life and, returning, demonstrated that it requires more than a place in the calendar to keep a holy day from becoming a mere holiday.

We are taught so often the distinction between the form of godliness and the power thereof, that we ought to seek continually to know the religious experiences dramatized by all church rituals and seasons.

Not as rapidly as Christmas and Easter returned, but by the same persistent hungers, a manner of All Saints' observance is coming back to Protestantism; and like these older days, this new festival is easily susceptible to careless perversions.

It has been returning so slowly and so subtly that its presence has been almost unnoticed. In one way, in particular, in addition to our church anniversaries, we have fallen into a curious custom in honoring our saints. What has happened?

Influence of Civil War

It sounds ridiculous, on the surface, to say that the Civil War has given to many Americans their "All Saints' Day," but the truth of this statement becomes evident when we examine our Memorial Day (May 30) services in the churches.

The history and true meaning of Memorial Day (or Decoration Day) is easily understood by school children North and South, in those states where it is observed. With flags, flowers, poetry, and parades, its origin is plainly translated into meaning for today.

The use of this day, however, as an All Saints' Day in our churches is quite puzzling, lacking as it does a proper scriptural basis, tradition, and appropriateness for that association.

It all came about by a thoughtless and haphazard intrusion by the churches into the State's public domain of legal holidays. On the one hand, there existed this normal, Christian inclination to remember and give thanks for our heritage and hope, but there was no day nor season provided for that remembrance in the Protestant calendar.

On the other hand, there was Memorial Day with its stirring emotions and tender sentiments, intimately associated with such "religious" things as cemeteries, loyalty, sacrifice, and heaven. The decoration of the graves of soldiers of all wars drew attention to the graves of all the dead whom we loved and honored.

In many places church cemeteries were freshly trimmed and decorated for the day. Many a family lot got its annual going over at that time. It is not surprising, therefore, that such a convenient opportunity was taken to meet an older, but neglected, religious need.

Garbling Devotion and Sentiment

The result, as we are now beginning to see, is an incongruous garbling of Christian devotion and American sentiment. It must amuse many a stalwart soldier, who once wore the Blue or the Gray and is now leaning over the battlements of heaven, to hear us singing on his day, "For all the saints who from their labors rest."

From both historical and religious points of view, then, this appropriation of Memorial Day by the saints is not good. It would be better Christian training, and good Protestantism as well, to make our Christian remembrance at the traditional season for it: November 1.

Here a close association with Reformation Day (October 31) would help to dramatize the fact that in Protestant beginnings in the sixteenth century, we were not cut off from the true and universal Church.

Already, in some churches, this annual re-examination of our Protestant affirmations has been beautifully joined with acts of remembrance of Christian witnesses of all ages.

November 1 Is Appropriate

As surely as we have a desire to remember and a hope in the life everlasting, we have our saints in Protestantism. They are not always in the roster of canonized saints, officially recognized by investigating committees, but they are, nevertheless, *well attested by their faith,* witnesses who surround us like a cloud and seeing whom we *run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith.*

Good enough for many of us, perhaps, is the child's definition of a saint taken from the cathedral window: "A saint is someone who lets the light shine through."

If it is right and good to honor all those through whom God has shone into our darkness, it seems inadequate to do so on the borrowings of Memorial Day, or as a rider to any national holiday, or simply by a local anniversary or homecoming.

November 1 is a better time for this observance which so much needs a dignity, appropriateness, and sense of fellowship which are well within the New Testament meaning and tradition.

3. Christian Uses of Property

We who create goods and services are called upon to be one with the character and intent of the Creator of all good.

By ROBERT E. FITCH

IF THERE IS any one area of social ethics which is getting a radical going over today by Protestant thinkers, it is the area of economics. A sufficient testimony to the changing character of our concern in this field lies in the difference between the Amsterdam and the Evanston pronouncements of the World Council of Churches concerning capitalism and socialism.

Fortunately those who want to bring themselves up-to-date in this field can turn to several books, recently published. The basic reading should consist of the six volumes issued under the sponsorship of the National Council of Churches.[1]

There is an admirable paperback-book by Childs and Cater, entitled *Ethics in a Business Society* (Harper & Brothers, $2.75), which attempts a critical summary of the issues in these six volumes.

Walter Muelder's excellent *Religion and Economic Responsibility* (Charles Scribner's Sons, $3.50), is as distinguished by its erudition as by its clear enunciation and application of Christian principles. And there are recent declarations from the World Council and from the National Council.

At least two good reasons account for the fresh exploration of this field. Protestantism has already undergone the full swing of the economic pendulum, first to the capitalist right and then to the socialist left, and now it is looking for some sort of middle position.

Tawney's classic work on *Religion and the Rise of Capitalism* (Harcourt, Brace & Co., $4.50) gives us the documentation for the first phase. There is not yet, unfortunately, a similar classic on religion and the rise of socialism.

Where Do We Stand?

There should, of course, be such a book, because radical and pietistic sects have done much in this direction. The history of Methodism illustrates both phases. The current problem is: where do we stand now?

The second reason for a fresh inquiry into the matter lies in a radical inadequacy in our Christian tradition of economic ethics. Christianity arose and flourished for some fifteen hundred years in a society in which the vocations of prestige lay with the military and the ruling class, but not with the merchant, the manufacturer, and the craftsman.

It reckoned with the prince and with the warrior, but not with the businessman. For a long time it did little more than lay down negative and restrictive principles. It failed critically to enunciate some positive and constructive principles for business enterprise.

This brief writing can hardly pretend to cover all the angles. But I should like to try to clarify, in essentials, a Christian response to three basic questions.

What is the gist of the New Testament teaching about property?

What is a theologically grounded view of the relationship of persons to property?

And what is the positive and good ingredient in business enterp... the light of which we can pass ... mate judgment upon its pervers...

New Testament Teaching

The basic teaching of the New ... ment is a warning against idol... wealth. This is substituting th... ship of Mammon for the wor... God, and expecting to find ful... through possessions rather than t... principles. The episode of th... young ruler and the parable of t... fool dramatize the point.

It is true that Jesus knew ... enjoy the good things of life w... wished, as when he feasted with ... cans and sinners to the extent o... called a glutton and a wine... Nevertheless, like most great re... leaders, he was something of an ... with regard to wealth.

Jesus especially forswore pow... possessions, because he knew tha... two things most frequently corr... souls of men and divert them ... wholehearted devotion to God.

The second teaching of the C... is that of stewardship. Here th... Testament has its continuity wi... prophetic tradition of the Old ... ment.

We owe our possessions not t... selves but to God, and God requ... accounting of us in the faithful ... them, both in the creative exten... these goods and in the generous ... of them to others who are in ...

Perhaps this idea of stewards... more pronounced in Paul than in... The heart of the matter, a pc... theology—serving God rather ... Mammon—is most sharply accen... by our Lord. But if we are to lo... neighbor as ourself, then the ge... sharing of our resources with ot... obviously indicated.

All One

Both of these New Testament ... ciples have a constant relevance ... American scene. With our wea... material resources we are ... tempted to Mammonism.

It is too easy to make the gu... this focus on Wall Street or on th... ticians. We are all one in wors... a high standard of living, and w... willing to sacrifice almost anyth... maintain it.

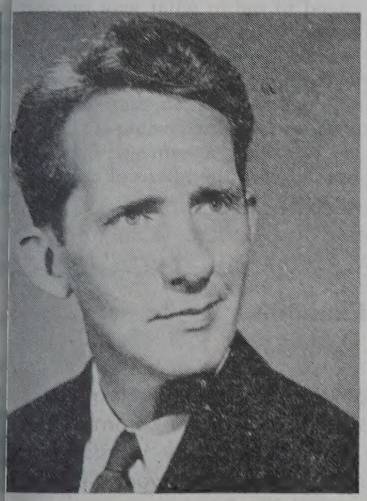
Let anyone put to himself this c... test question: how often have ... willing to reduce an established ... ard of living in order to meet th... mands of some social need, or of... higher vocation for myself?

A powerful tradition of stewa... in the form of philanthropy has ... the most effective corrective of ... monism in our culture. Here the ...

[1] Harper & Brothers: *Goals of Economic Life*, edited by A. Dudley Ward, $4.00; *Social Responsibilities of the Businessman*, by Howard R. Bowen, $3.50; *The Organizational Revolution*, by Kenneth E. Boulding, $3.50; *American Income and Its Use*, by Elizabeth E. Hoyt, et al, $4.00; *Christian Values and Economic Life*, by John C. Bennett, et al, $3.50; *The American Economy: Attitudes and Opinions*, by A. Dudley Ward, et al, due June, 1955. The first four volumes were reviewed in the October, 1954 issue of THE PASTOR, p. 34.

Robert E. Fitch is dean and professor of Christian Ethics, Pacific School of Religion, Berkeley, Calif. His final article in this series will appear next month.

ie American people is probably
what better than that of most other
ns.
anks to a strong Puritan heritage
t wealth—John Wesley's "Give all
an!"—we have come to take it for
ed that a man is obligated to give
nerous share of what he has to
te and to public benefactions.
was in part this habit of mind and
tion which saved American capi-
n from the sort of revolutionary
which Karl Marx predicted for a
ly selfish type of capitalism.
is a curious and menacing fact,
rtheless, that while we excel in



ting the ethical requirement of the
Testament, we fail too easily in
ting the theological requirement. If
worship a generous Mammon, it is
Mammon that we worship, and not
God revealed in Jesus Christ.

ritual Value

et us face now the basic theological
stion. In the *divine* economy what
st be the relationship between per-
s and property? Is there any legiti-
e sense in which property may be
to have a *spiritual* significance?
Ve can find the beginning of an an-
r in the classical father of Protes-
t political philosophy—John Locke.
three primary values in society are,
ording to him, life, liberty, and prop-
. He went on to declare categorical-
hat the chief of these values is prop-
!
What Locke was really driving at, as
see from the history of the liberal
vement that arose from him, was
t property is the practical foundation
ny security of life or of liberty.
this seems too gross and materialis-
an analysis, just ask yourself a few
ple questions. What would happen to our freedom of movement if a man could not obtain a property right in an automobile, or in a railroad or bus ticket?

What would happen to personal freedom if no one ever owned his own home? What would happen to freedom of the press, if no individuals or groups were permitted to secure a property in a printing plant?

Property and Liberty

What would happen to religious freedom if there were no private or group property in churches? It is unnecessary to guess at the answer. A good part of the modern world illustrates how the disappearance of a given property right also means the departure of a given form of human liberty.

The German philosophical idealist, Hegel—whose political thought we do not care to embrace in other respects—had a sound insight when he declared that property is essentially the projection and fulfilment of personality.

Surely the idea that persons and property belong together is implied in the biblical notion that body and soul go together. If anyone asks why we call a certain place a "home" instead of a house and lot, the answer is that a "home" is a house and lot that have been intermingled with persons.

In the partial division of jurisdictions that my wife and I observe, the interior decorations—the furniture, drapes, carpeting, pictures—are a projection of the personality of my wife. The external items—the patio, design of the garden, terracing, planting—are a projection of myself.

Because we are in the house and the lot, and because the house and the lot are in us, we call the ensemble a home. Both of us, with our children, would feel not only homeless but sadly depersonalized, if we had no property on which to project ourselves.

Persons Need Property

While property, then, has this definitely spiritual function in the fulfilment of persons, we are still not justified in having a doctrinaire preference for one kind of property over another. There is an important legal fiction in our heritage of constitutional law which says that a corporation is a person.

It is also maintained sometimes that the nation is a person. Now if a dynamic society requires the existence of an assortment of "persons"—individuals, partnerships, voluntary associations, corporations, nations, united nations—it follows that each of these "persons" needs some kind of property through which to express and to fulfil itself.

The church, the state, the labor union, the university, the fraternal order, the family—each has its property rights. The phantasy of the tyrant is to insist that only one of these forms of property is legitimate, and to try to abolish all the rest. Thus there are fanatics of private property as there are fanatics of collective property.

A healthy democracy, however, is pluralistic, and is devoted to the experimental development of assorted "persons" and properties in a process of growth.

It will be said, however, that we are achieving too glib a solution of a complex problem. What about the historic conflict between human rights and property rights?

What about the monstrous situation in the nineteenth century, described so vividly by Karl Marx and others, where property rights had developed to such a degree that they were destroying the most elemental human rights and liberties?

Unfortunate Phrasing

Here I must insist that the customary phrasing with which we describe this picture is most unfortunate and misleading. What we had then was not a conflict between human rights and property rights, but a conflict between the property rights of one set of persons and the property rights of another set of persons.

If you take the Marxian position that the root of all evil is private property, then the solution is quite simply to abolish private property. But from our point of view—and as the solution is actually worked out in American experience—the real problem is to effect a more varied and more equitable distribution of property.

What we need is not the abolition of property, but more "persons" having more kinds of property—in homes, automobiles, businesses, bank accounts, farms, churches, railroads, schools, and other material resources. In terms of spiritual values, this means that more persons have a chance to be real persons.

Communism, of course, did not abolish property; it simply collectivized property. Between the glib solution of the Communist with his state-owned property, and the equally glib solution of a few reactionary capitalists with their pet form of "private property," we must hold firmly to the democratic doctrine of a variety of "persons" fulfilling themselves in various forms of property.

Everything that has been said in this section, to be sure, has its primary bearing on economic justice. But let us never deceive ourselves with the notion that the chief end of man is to secure

economic justice. The chief end of man is to enjoy God and to glorify him forever.

In the ordinary situations of life, therefore, we propose to keep body and soul together in one person, and we mean to keep persons and property together in a healthy society. But Jesus reminded us sharply that, in a showdown, we must fear that which can destroy the soul more than we fear that which can destroy the body.

There are moments, then, when the demands of a higher loyalty may call upon us to accept the severance of the property from the person, of the body from the soul. And at those moments we should not flinch in our decision.

Let us be sure only that when we do rise in response to some higher imperative than economic justice, we do so in answer to the call of God and not in answer to the call of some secular idolatry.

The Positive Principle

We may agree, then, that property can have a spiritual significance. We may also agree that we favor a democratic, pluralistic society with various kinds of property for various kinds of "persons." But what is the positive principle that determines the right use of property, and therefore, by implication, the wrong uses of property?

Once again we must turn for the answer to basic assumptions in theology. The gist of it is in three propositions. God is a creator. God made man in his own image. God wills, therefore, that man too should be a creator. Insofar as man creates he fulfils the image of God within him.

It is the concern of different vocations to create different things. The concern of the physician is to create health. The concern of the ruler is to create political justice. The concern of the pastor is to create holiness.

The concern of the businessman and of the laboring man is to create goods and services. Insofar as the businessman truly creates, and creates genuine goods and services, he fulfils his divine vocation. This is his "calling" before God.

The economic process, however, is complex. It involves at least three phases: production, distribution, and consumption.

Destructive Element

In the broader sense the creative economy is one in which all three phases are in proper proportion. To put the main emphasis on one phase of the process, while neglecting the other phases, is to introduce a destructive element into the economy.

Early American capitalism, for instance, like recent Soviet communism, put all the emphasis on the productive phase. In each case there was a neglect of the problem of distribution, and of the rights of the consumer.

A socialist, on the other hand, or a New Deal economy puts the chief emphasis on distribution and on the needs of the consumer. The danger here is an undue curtailing of the factors of freedom and initiative that go into effective production.

The outcome is apt to be a static economy.

Perpetual Tension

The problem here is just another aspect of the perpetual tension between liberty and equality. Unregulated free enterprise may be magnificently productive, and yet end up with no one able to buy the goods produced.

A socially controlled economy may achieve a sort of formal justice, and yet make men more equal in misery than in prosperity. There is no simp for resolving this tension. In a racy we need freedom to experi several directions, and we must tention to all three aspects of a economy.

The positive principle which discovered must be stressed, h It is not enough to lecture people duties of stewardship—how t their money once they have it.

It is not enough to lecture t the very real and constant p Mammonism—the idolatry of comforts.

Those who are engaged in t suits of labor and of business gaged to see in what way prope have a spiritual function.

They are called upon to recove of the old Puritan zest for work, confidence that, as they create and services according to thei abilities, they are one with the ter and with the intent of the Cre all good things.

Plug, for Example

Dear Cousin Cave Bat,

It occurs to me that the language of mortals is much more plicated than our high-pitched radar system of interbat communicat

They complicate things so much by having many words that spelled alike but have different meanings. Take the word "plug," example.

Think of the various meanings of this little four-letter gem:

Plug . . . an ancient horse
Plug . . . an advertisement
Plug . . . chewing tobacco
Plug . . . a bathtub stopper
Plug . . . a street rowdy

There are probably other meanings but I cannot think of any at moment. The point, however, is that here is a word which mus viewed in its context if it is to be understood.

If someone were to say, "Quick, send me a plug," it would be sential to find out what the person wanted to use it for or the sup might send an ancient horse, an advertisement, some chewing toba a bathtub stopper, or a street rowdy.

Now the Padre says that the same thing is true of Bible reading a many real life situations. We ought not form opinions until we have things in context.

That's why there are so many Devils around citing Scripture slander for their own purposes.

So watch your language, cousin. One misplaced squeak coul disastrous.

Nocturnally yours

Belfry Bat

[1] Belfry Bat, alias O'Linn McGuire, Jr., is known to frequent the campanile of Southridge P terian Church in Kansas City, Kan., and is thought to be a close friend of the pastor of that c

e Time Is Now

GREGATION in the church is uniquely a prob-
em for Methodism because there are more Ne-
s in The Methodist Church (more than 350,000)
in all other predominantly white denominations
bined. Methodists have an unusual opportunity
eal with the problems of desegregation in this ex-
g period of race relations, if they are willing to
pt the challenge.

eparation of most Negroes into the Central Juris-
ion was accepted as the device that made possible
reunion of 1939, and this is generally acknowledged.
e that time the picture of racial relations in both
secular community and the church has changed a
at deal. The time has come to take a new and studied
t at this picture in Methodism, and to probe for
sibilities for modifying the structure of segregation
t has existed in the church, both North and South,
ing most of Methodism's history.

Ve must recognize that there are widely varying
ws, with equally sincere advocates. On one side
re is expressed the determination to wipe out the
ntral Jurisdiction—which is clearly a device of
regation—at the earliest practicable moment. On
other side there is equal determination to maintain
regation permanently, at least in the South.

hese are two well-defined points of view, but not
any means the only ones. The bishops of the South-
tern Jurisdiction express the view that segregation
l in time work itself out. They defend, at the same
ie, the jurisdictional plan as the "wisest and most
equate method" for conserving the individuality of
churches that merged in 1939.

Statements from Methodism's leaders obviously
ve been calculated to calm the waters within the
urch. They have not always made their positions
ar. The individual pastor is handicapped when he
not sure about the stand of his bishop or his denomi-
tion. Were this position made clear, pastors might
ve toward positive action in the local church with
re confidence. Groups organized in Alabama and
ssissippi to fight desegregation in The Methodist
urch have at least demonstrated the virtue of stat-
g exactly where they stand.

While our own view is that forced segregation in the
urch is neither morally nor scripturally defensible,
recognize the sincerity of those who hold other
ws. There are some who maintain that the Central
risdiction does not involve segregation. We can con-
ve of this opinion only as terribly naive, or as dis-
nest.

There are reasonable arguments both for and against
aining the Central Jurisdiction. But it is time to
it carrying on the discussion as though the only
ernatives were: (1) segregation as we now have it,
(2) complete abandonment of the Central Jurisdic-
n in a single stroke.

The church must now or in the near future be forced to explore the possibilities of desegregation in a way that it never has before. Methodists ought to begin grappling with a number of possible alternatives:

Should they try to maintain indefinitely the pattern of segregation as it now exists?

Should an effort be made to remove all Negroes from The Methodist Church?

Can further steps be taken toward representation of local Negro congregations and white congregations in the same annual conferences?

Ought more local congregations be urged to welcome individual Negroes as members?

What kind of interracial fellowship can be encouraged in ministerial associations, general boards and agencies of the church, interdenominational projects, and other places within or related to the framework of The Methodist Church?

We are suggesting that the leaders of the church—bishops, pastors, and others—look squarely at the problem of segregation as never before. Since the separation of the races is most rigid in the South, it would probably be better for southern leaders to take the initiative.

The pattern of segregation in the nation as a whole has been changing and will continue to change in the light of: migration and intermingling of the races during and since World War II; economic factors; a more enlightened generation of young persons, white and black; the growing conviction that racial segregation cannot be supported on Christian grounds; the Supreme Court decision with regard to desegregation in public schools.

And so it is our hope that the leaders of Methodism—including pastors—will begin positive action toward the eventual elimination of forced segregation in The Methodist Church. Possible avenues of approach might include these:

1. Urging advocates of all viewpoints on segregation to clarify their respective positions in a comprehensive and forthright way.

2. Setting up special commissions to work out practicable goals toward which the whole church and its parts might work in the near and in the distant future.

3. Agreement on specific definition of terms used in churchwide discussion such as integration, segregation, and desegregation.

4. Helping local communities to develop concrete programs of education and action that lie within the realm of practicability in the respective regions of the nations.

5. Planning for an educational program, to be carried on throughout the church, on problems of desegregation.

There seems to be a feeling on the part of some church leaders that the issue of segregation in Methodism is "too hot to handle" at this time. But we believe the time to face the problem is now, if the church is to be in the vanguard on this issue and not follow in the wake of civil patterns.

Preview

Seek to Strengthen Supply Pastors' Schools

Legislation that may lead eventually to the training in approved supply pastors' schools of all Methodist ministerial candidates, other than seminary-trained men, will be presented for General Conference action in 1956, according to a study committee report of Methodism's Department of In-Service Training.

This recommended legislation, which will include many other suggestions for the training of pastors of non-seminary education, is being prepared by the Section of Ministerial Education of the General Board of Education.

It is being drawn up on the basis of recommendations given in the report of a special committee appointed in 1954 to review the work of non-seminary education of The Methodist Church and to suggest changes and standardization in this important area.

Members of the committee are Claude Garrison, superintendent of the Cincinnati District in Ohio; Donald M. Maynard, professor of Religious Education, Boston School of Theology, and Howard Grimes, associate professor of Religious Education, Perkins School of Theology.

Realizing that "the future of Methodism in many areas of this country is dependent upon the adequate training of non-seminary men," this committee carefully studied the administrative practices, curriculum, and the educational efficiency of the correspondence schools and the approved supply pastors' schools.

Supply Schools Superior

One of the primary conclusions of the committee was: "It is apparent that as an effective educational instrument, the approved supply pastors' school is much superior to the correspondence school."

It was recommended, therefore, "that the church move in the direction of training all ministerial candidates, who have not had or are not now getting a seminary education, in approved supply pastors' schools.

"Recognizing that this ideal cannot be implemented in the immediate future," the committee recommended that all full-time approved supply pastors take their work in approved supply pastors' schools.

It was also suggested that part-time approved supply pastors be encouraged to take as much of their work as possible in the same way, though they would also be permitted to take work through the correspondence school.

Detailed recommendations were made concerning the educational and administrative procedures of the correspondence schools and the approved supply pastors' schools.

In general the suggestions, when implemented, will mean an over-all improvement in the church's training of pastors who are unable to get a seminary education.

Correspondence Schools

It was recommended that the two Correspondence Schools—located at Perkins School of Theology and Candler School of Theology—be combined and moved to the Department of In-Service Training, beginning with the new quadrennium in 1956. This department is now responsible for their supervision.

Competent graders would be employed from the faculties of the Methodist schools of theology. They would give a careful analysis of the strong and weak points of the papers graded. Each grader would be given only the number of papers to which he could give adequate attention.

A year's work by correspondence would be completed according to a time schedule which would facilitate adequate grading. Each year of the course would be divided into two sections, one to be completed by a date not later than four months after the annual conference, and the other not later than three months before the subsequent annual conference.

Financial provision for this enlarged program would be through increased fees from students, annual conference appropriations, and increased support from the Commission on World Service and Finance.

Approved Supply Schools

Responsibility for the development of the approved supply pastors' schools would, under the new plan, be in the hands of the Department of In-Service Training, in co-operation with the Boards of Ministerial Training of all annual conferences.

Approved supply pastors' schools would, wherever practical, provide one hundred class sessions of fifty minutes each, thus making possible the securing of credit for an entire year's work on the course of study during a five-week session.

Competent instructors, qualified and able to communicate to non-seminary men, would serve in the schools. They would be men who are aware and appreciative of the conditions under which the approved supplies carry on work.

There would be an adequate nu of instructors to provide ample per contacts between the student and instructor, and the teaching met employed would seek to meet the cational needs of the students.

The schools would be held, when possible, on the campus of eith seminary or Methodist-related col as this would provide both the spir atmosphere and the educational f ities needed for effective minist training.

Men who have graduated from conference course of study, or wh now engaged in it, would be allo to attend the approved supply pas schools, insofar as facilities permit

One Course of Study

In evaluating the curriculum, committee felt that there is not ficient difference between the cour study for conference members and approved supply pastors to warran continuation of the two. It is sugge that there should be only one cor ence course of study.

The committee's report, prep after several months of visiting various schools, was adopted by Section on Ministerial Education the Board of Education at the an meeting in Cincinnati early this ye

Schools studied included the six schools for Approved Supply pas and the two correspondence schools supervised by the Department of Service Training. J. Richard Span director of this department.

Methodist Student Day

Methodist Student Day will be served on June 12 throughout Methodist Church.

This annual observance has playe important role in the life of Metho higher education. During the pas years the Methodist Student Loan Scholarship Fund has loaned more t $11,000,000 to some 75,000 students, during the past 10 years it has gra almost 4,500 full tuition scholarship outstanding Methodist students in credited Methodist colleges and uni sities.

Practically all of these young per received the awards to prepare th selve for some form of full-time Ch tian service.

Ninety-five per cent of each Meth ist Student Day contribution will used to expand the present prograr National Methodist Scholarships, wh is currently assisting more than 450 dents in schools across the nation. P viding a Christian education for

ng people is one of the most impor-
problems facing The Methodist
rch.
ollege enrolment will almost double
he next fifteen or twenty years. This
presents a responsibility to inject a
ng Christian emphasis into the stu-
's program of study. Of the 4,500,000
ents to be enrolled in 1970, approx-
ely 350,000 will be in our Method-
chools.

st Move Made to nsfer Negro Churches

EW YORK, N. Y.—The first step to-
d racial desegregation in the juris-
ional organization of The Methodist
rch was taken in March when cler-
leaders of the Baltimore Area, a
of the Central Jurisdiction, and
esentatives of the New York Area
roved a resolution favoring the
sfer of Negro churches into the
w York Area.
he move marks the first threat to the
darity of the Central Jurisdiction,
administrative Negro body which
rlaps the other five jurisdictions,
e the northern and southern
nches of Methodism united in 1939.
other jurisdictions are organized on
eographical basis.
he resolution implements permissive
islation passed at the 1952 General
nference of The Methodist Church
ich makes provision for the transfer of churches from one jurisdiction into another in which they are geographically located upon approval of the two conferences and jurisdictions involved and General Conference.

The resolution will be sent to Baltimore Area district superintendents who will inform local churches that the New York Area favors the transfer of any churches who wish to change from the Central Jurisdiction to the New York Area, a part of the Northeastern Jurisdiction.

The conference was called by Bishop Frederick Buckley Newell of the New York Area and Bishop Edgar A. Love of the Baltimore Area and represented 2,000 churches with almost 500,000 members located in Connecticut, Massachusetts, Vermont, New York, New Jersey, Pennsylvania, Delaware, Maryland, North Carolina, Tennessee, Virginia, West Virginia, and the District of Columbia.

Memorials Pouring In

A record number of memorials for the rapidly approaching 1956 General Conference is predicted by Secretary Lud H. Estes. They are already "pouring" into his Memphis office, he reports.

At the moment petitions for legislation granting full clergy rights to women are in the lead, Estes revealed.

Improperly prepared memorials of insufficient copies slow down the process and make unnecessary work, he is finding. Here are his official specifications for a memorial:

1. Have only one general subject to a memorial.
2. Write each memorial on a separate sheet of paper.
3. Submit memorials in triplicate.
4. No memorial will be considered from other than Methodist sources. All must be signed. If presented by an individual member of The Methodist Church, give the name of the member, and also the name of the church where membership is held; if by any organization of The Methodist Church, give the name of the organization, and the name of the official, with title, who signs it.
5. The form of the memorial should be:

To the General Conference of The Methodist Church, to be convened April 25, 1956, in Minneapolis, Minnesota:—

Dear Fathers and Brethren:—

I (or we) respectfully memorialize the General Conference of The Methodist Church, now in session, to ..... (here follows the memorial).

6. Memorials should be sent to the Secretary's Office, 1669 North Parkway, Memphis 12, Tennessee.

LKING with Southern Methodist University's Chaplain George C. Baker, Jr., ut their future are Lyle Walker, Frances Howell, Jamie Lowry, and Mary Martin, tional Methodist Scholarship Students. Methodist Student Day in 1955 is June 12.

Town and Country Study Groups Announced

Extensive research and study is being put into preparation of materials for the national Methodist Town and Country Conference, which will be held at the University of Indiana at Bloomington, July 22-25.

Lloyd C. Wicke of Pittsburgh, conference chairman, has announced the leadership of sixteen study groups, which are already busily engaged in assembling what he terms "the largest amount of data ever assembled concerning existing conditions in our town and country churches." These facts will be published in a source book to be placed in the hands of the 2,000 delegates, expected to register for the conference.

The study groups follow:

1. The Annual Conference Commission on Town and Country Work.
2. The Group Ministry and Similar Plans of Co-operation.
3. Recruiting and Training Leadership.
4. Colleges and Theological Schools Serving Their Constituent Areas.
5. Christian Education in Town and Country.
6. Evangelism in Town and Country.
7. Outreach of the Town and Country Church Through Missions.
8. The Church and the Family.

9. Christian Vocations in Town and Country Areas.

10. Community Outreach of the Church.

11. The Church and Class Structure.

12. Christian Stewardship.

13. Land, Food, and the World Situation.

14. The Methodist Church and Other Religious Groups.

15. Church Building in Town and Country.

16. Worship and Music in Town and Country.

Delegates must register with an annual conference commission on town and country work or with Glenn F. Sanford, secretary of the national Methodist Town and Country Conference, 150 Fifth Ave., New York 11, New York.

Training Camp Leaders

The Methodist Church, through its Division of the Local Church of the Board of Education, is offering training for many types of camping this summer. Some of these enterprises are planned interdenominationally.

See "Coming Events" for the dates of the enterprises which are being held in May and June. Write for further information to Miss Aileen Sanborn, Box 871, Nashville 2, Tennessee.

Pastoral Care Workshops

At least two workshops in pastoral care are scheduled this summer in the Chicago area.

A workshop of four weeks sponsored by the Summer School of Garrett Biblical Institute is to be held June 20 to July 15, under the direction of Carroll A. Wise, professor of Pastoral Psychology and Counseling.

Two sessions will be held daily, Tuesday through Thursday, with one session on Friday morning.

Morning sessions will be devoted to lectures and discussions dealing with personality development, the relation of the work of the psychologist to that of the pastor, principles of counseling, and the relation of theology to counseling.

In afternoon sessions, discussion will be devoted to concrete pastoral counseling problems.

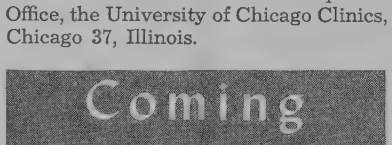
Eligibility requirements include college and seminary graduation and some parish experience. For further information write to the Director of the Summer School, Garrett Biblical Institute, Evanston, Ill.

A workshop on pastoral care will be sponsored by the Federated Theological Faculty of the University of Chicago from June 13 through 24. It will be directed by Granger E. Westberg, chaplain of the University of Chicago Clinics and associate professor of Pastoral Care in the Federated Theological Schools.

The workshop is planned for parish ministers and other professional religious workers. Senior seminary students will also be admitted. Its purpose is to acquaint the workshop members with the latest practice and theory of pastoral care.

Included in the two-week seminary schedule are lectures, discussion groups, individual interviews, and reading periods. Workshop members will make pastoral calls in the University hospital and will have the opportunity to analyze and evaluate their own approaches to pastoral care through interviews and small group meetings with men specializing in this area.

Requests for further information should be addressed to the Chaplain's Office, the University of Chicago Clinics, Chicago 37, Illinois.



Information for this section should reach *The Pastor* six weeks before the event is scheduled to take place, or as far in advance as possible.—Ed.

May 1—Children's Day, first Sunday of National Family Week.

May 1-8—National Family Week. Theme: "Open Your Home to God."

May 2-6—Regional camp training, Camp Comeca, Cozad, Nebr. Application for this and other regional camp training opportunities should be made through conference executive secretaries.

May 2-7—Regional camp training, Camp New Hope, Chapel Hill, N. C.

May 2-7—Regional camp training, Camp Cho Yeh, Livingston, Tex.

May 8—Festival of the Christian Home (formerly called Mother's Day)

May 9-13—Youth curriculum committee, Nashville, Tenn.

May 9-13—Regional camp training, Camp Anderson, Green Lake, Wis.

May 15—Rural Life Sunday. Order of service for use by a congregation, including data on origin of day and "How to Observe Rural Life Sunday," available from Methodist Board of Missions, 150 Fifth Avenue, New York 11, N. Y.; 5 cents per copy or $1.50 per 100 copies.

May 19—Ascension Day

May 23-27—Regional camp training, Camp Arrah Wanna, Wemme, Ore.

May 29—Whitsunday (Pentecost)

May 30—Memorial Day

Jun. 1-7—Executive committee of World Methodist Council, Belfast, Ireland.

Jun. 5—Trinity Sunday (Christian Unity Sunday)

Jun. 5-10—Middle Atlantic recreation workshop, Pennington, N. J.

Jun. 5-10—North Central Jurisdiction seminar for prospective laboratory structors (children's division), Rush Ind.

Jun. 5-18—Laboratory day camp (ju and junior-hi leaders), Camp Alders Little Rock, Ark.

Jun. 6-10—Regional camp training, T ple Hills, Livingston, Mont.

Jun. 7-14—Regional student leade training conference, Lake Junalu N. C.

Jun. 8-15—Regional student leade training conference, Camp Casow N. Y.

Jun. 12—Methodist Student Day.

Jun. 12-17—Southwest missionary ference, Mt. Sequoyah, Fayetteville, First of six "missionary leadership ferences" planned for the summe train ministers and laymen who teach missions next fall and winter.

Jun. 13-18—Regional student leade training conference, Epworth Forest,

Jun. 14-24—Caravan training ce Scarritt College, Nashville, Tenn.

Jun. 14-24—Caravan training cen Southwestern College, Winfield, Kan.

Jun. 19-24—Western jurisdiction sem for prospective laboratory instruc (children's division and intermedia Westwood Church, Los Angeles, Cal

Jun. 20-Jul. 22—Ecumenical Works Garrett Biblical Institute, Evanston, for directors of religious life, col chaplains, student foundation direc pastors of college and univer churches. For further information, or mission, write Otto J. Baab, Direc Summer School, Garrett Biblical In tute, Evanston, Ill.

Jun. 21-Jul. 1—Caravan training cen Westminster College, Salt Lake City.

Jun. 23-Jul. 2—Seminar for nationals missionaries, Scarritt College, Nashv Tenn.

Jun. 26-Jul. 2—Western Jurisdiction s inar for prospective laboratory inst tors (children's division and interm ates), Trinity Church, Seattle, Wash.

Jun. 27-Jul. 15—Seminar for director Christian education and educational sistants, Perkins School of Theol Southern Methodist University, Da Tex., to deal with "The Program of Local Church."

Jun. 28-Jul. 5—Baltimore Area (Cen Jurisdiction) leadership school, Ben College, Greensboro, N. C. First of such schools, planned in co-opera with the bishops and conference exe tive secretaries of the areas.

Jun. 28-Jul. 8—Caravan training cen Mt. Union College, Alliance, Ohio.

Jun 28-Jul. 26—Work camp for se high youth, Navajo Methodist Mis School (related to Methodist Yo Fund), Farmington, N. M. Ten Meth ist senior high youths, 16 years of and having completed sophomore y to be accepted. Fee, $25.00; each can responsible for transportation to from camp. For application blanks further information, write Joseph Bell, Youth Department, Box 871, Na ville, Tenn.

Jun. 30-Jul. 10—Caravan training cen Irene Toland College, Matanzas, Cub

Slants on the Religious

By MARY ALICE JONES

Communist Strategy Killing the Church

E CHRISTIAN churches in the nited States have much to be tful for in the inspiration and : fellowship which the meetings of Vorld Council of Churches brought is country. They have much, too, arn from these sessions.

at the delegates reported as the nt strategy of the communist s for eliminating the Christian ches should be both a solemn ing and a stimulus to churches in Jnited States with respect to their program.

e policy of out-and-out repression persecution of the Christian ches was at one time the policy of ommunist leaders, not only in Rus- ut in other countries that they con- ed, including East Germany with ery large church membership.

it they found that dramatic conflict ied to stimulate rather than root oyalty to the churches. The Com- ists, being good strategists, have adopted a new approach.

rsthand observers reported that inside Russia church attendance, performance of the sacraments, d services of worship in the church dings, are all permitted without mo- tion.

ccording to the report of Gustav W. iemann of the Evangelical Church Germany, who visited Russia in the mer of 1954 at the invitation of the iarch of the Russian Orthodox rch, there are fifty-five churches of Orthodox faith in Moscow holding lar services.

perintendent H. G. Jacob of the ngelical Church in Germany, resid- in East Germany, reported that ngs are much easier for the rches under the new policy than were even eighteen months ago. important to stress this change.

Press coverage of the campaign nst the churches tended to persuade ic opinion abroad that our existence Christian churches was unbearably difficult. . . . The situation we live in is neither sensational nor dramatic."

The new plan of the Communists is to avoid "taking any administrative measure against the Christian churches."

No Synthesis Possible

Jacob continued, "Whatever be the outward manifestations of the confrontation of Church and State, we must go to the heart of the matter." And at the heart of the matter there is a principle and a strategy.

The principle is, as Christian and communist leaders alike know, that it is impossible to accept both the Christian faith and communist dogma. "It is an either-or proposition for any single-minded person. . . . The gulf cannot be bridged. There can be no synthesis between the communist ideology that developed into a fanatical religion, and our Christian faith."

And so the communist state must find the best possible *strategy* for eradicating the Christian faith. *The strategy that has been adopted is the denial to the churches of the right to teach children and youth.*

The education of children and youth has been made the major plank in the communist platform for converting a nation from the Christian faith to the communist faith.

"The State schools which all children without exception must attend are explicitly based on the communist creed. . . . It is impossible to believe in both our Christian dogma and in the communist dogma. . . . The students applying for examination must present a curriculum vitae of their own, proving their social activities, i.e. their activities within the communist youth organization.

"Under these circumstances all children who have been brought up at home in the Christian faith have constantly to face deep inner conflicts at school. . . . Many people who would like to be Christians are driven into a conflict. . . .

"The communists believe . . . that gradual scientific ideological propaganda will necessarily eliminate the basis of existence of the Christian churches. This explains why *the real conflict between [the] Church and [the communist] State breaks out over the problem of . . . Christian education.*"

Jacob was asked many questions regarding this matter. He stated that the communist strategists had found the one effective method of killing the Christian church in their denial to the churches of the privilege of Christian education for children and youth.

Implications for Christians

What does this report mean to the Christian churches in the United States? Are we Christians in the United States as thoroughly convinced of the importance of Christian education as are the communist leaders?

In this blessed land the churches have the right to educate their children in the Christian faith. What we may do in this area is limited only by our own conviction, initiative, devotion, and faith.

Let us learn from the experience of the Christian churches under communist governments!

ary Alice Jones is director of Chil- 's Work, Methodist Board of Edu- on, Nashville, Tenn.

The Bishop Holds A Preaching Clinic

When a bishop called for "Daniels," he found there were still men who did not mind being "thrown to the lions" in an effort to improve their preaching.

By GERALD KENNEDY

WHAT ARE YOU doing to help your preachers improve their preaching?" When a doctor friend asked me that question a few months ago, I found myself stammering for an answer.

After some hesitation I said, "I pray for them." He was not much impressed and intimated that this was not enough. His assumption that a bishop ought to help his men become better preachers bothered me until I decided to try an experiment.

The district superintendents of the Southern California-Arizona Conference agreed that this was a needy field to cultivate. We set up our district conference programs, with the bulk of an afternoon given over for me to use as I pleased. Then I was faced with the problem of what to do during that time.

Judging Actual Sermons

Homiletics is one of the most difficult subjects to teach, and to do anything helpful in this field for about sixty preachers is not easy. Lecture? Nothing is more useless. Have a panel? Worse than a lecture. Group dynamics? Another term for each man pushing forward his pet theory. Besides, many preachers feel that Christian perfection has already been experienced in their pulpits.

One learns to preach by preaching and by judging an actual sermon. But to ask a preacher to stand before such a congregation was like throwing Daniel to the lions. You will be glad to learn that in the Los Angeles Area there are still men who dare to be a Daniel.

In asking men to be taken apart, dissected, ground up, and stamped on, several considerations influenced me. First, I asked men who knew me well enough to refuse if they desired. There should be no man accepting martyrdom because of episcopal pressure.

Second, I called on men who were well established in the conference as successful pastors. This seemed only fair. Third, I looked for men who could take criticism without being crushed by it. And finally, I asked men who could preach.

In each case, we tried to give the man a helpful setting for his effort. That is, we had a worship service and tried to make the sermon a part of a service rather than an isolated event.

Every man confessed to me afterward that he was more nervous than he thought he would be, and each was sure he had done much less than his best. I have no reason to doubt this, for in spite of everything, it was an artificial situation and full of tensions. But every man had a good sermon, which spoke well for the quality of modern preaching.

The sermons were not special deliverances. I asked the men not to prepare especially for the occasion, but to use a sermon already delivered in their own pulpits. Though they could hardly escape taking into account the special nature of the congregation, still they were not preaching deliberately to preachers.

What were the main criticisms? They reminded me of the criticisms made in seminary classes I have taught, an parently the passing years bring change in what were once consi the essential qualities of a good se The older men tended to be a kinder in their judgments, bu markedly so. They spoke their lovingly and bluntly.

Essential Theme Blurred

One primary criticism was tha essential theme was sometimes bl by a lack of unity. Some of the material used, so far as drama an terest are concerned, did not alwa the sermon's pattern. This, I su both from observation without within, is a rather common fault.

We believe we must be interesti all costs, and that is right. But i rush of preparation for next Sunda squeeze material in that does not ly belong.

It holds the interest for the tim ing, but it does not strengthen or minate the main idea we are tryi put across.

Preachers would be more awa this than laymen, but any lis would sense that the sermon fell even though the precise reason not be defined.

This fuzziness in the developme our theme is likely to become hard combat with the passing years. more facile we are in the use of terial and the more fluent we be in our speech, the easier it is to de on tricks of delivery for unity. Bu is one of the reasons for the la power in our preaching. I can cou the fingers of one hand the men never succumb to this, and unf nately I cannot include myself.

Indistinct Outline

Another common criticism was of clear-cut progression of ideas. organization and development wer always clear. Yet when we talk over afterward, the preacher h clearly in his own mind but had to make it obvious to all of us. I affirm that more sermons crack u the rock of inadequate and ob organization than on any other obs

A man who sits in the back o room and is unable to hear the sp becomes more annoyed than if he hear him and did not like wha heard. So the listener who is not sure what the preacher means is dissatisfied than the fellow who u stands him and disagrees.

Nathaniel J. Burton in his Be Lectures in 1883 spoke of the prea physical make-up and asked: " sort of voice has he? Has he lungs a degree of digestion, and an affirm physique all around, rather th

Gerald Kennedy is bishop of the Los Angeles Area of The Methodist Church. He is author of God's Good News, *Lyman Beecher Lectures on Preaching, 1954 (Harper & Brothers, 1955).*

que negative and peeping?" (*In* *and Parish,* Macmillan Co.,

at that wise man said so well a man's physique could apply y well to his organization and e. May we be delivered in this f the sermon from anything "neg- and peeping."

ne preachers argue for the read- f sermons, though the laymen do. Most of us will champion the of delivery we have developed be- we do not like to change. Few hers modify their delivery ds after seminary, which is standable. Preachers as well as en, however, object to a lecturing ery, and nearly all of us respond eaching that has the warm, per- note in it.

objective perfectionism is not pre- l over a rougher, more direct and n preaching. I am more convinced ever that while we are the spir- children of an Oxford don, we are he inheritors of the heart strange- armed. We feel that something is ng if people are not moved by the her and encouraged to make a de- n.

in all, it was a fine experience and orethren seemed to enjoy it and t from it. Even the victims testified e benefits of the rugged treatment, they won the hearts of their col- ues with their display of gracious- and humility under fire. It got the e area talking about preaching n as had not been the case for many s since seminary days.

e Preaching Groups Needed

there anything of permanent sig- ance from the experience? I think ndicates that we ought to form ching groups or classes and meet y other week or so. Such a group ld demand simply one brother to as chairman, one man to preach, the rest to express their reactions. ne man who is too sensitive to bear cism or too belligerent to believe e can be anything wrong with him, soon drop out. There must be a e majority of Methodist preachers are neither too tender nor too h for this kind of experience.

ost of us have little opportunity to sermons other than our own. We m get an unprejudiced testimony rding our pulpit competency. These gs we need, if we are to grow—and ad better grow.

a matter of fact, the thought rs that it would be highly reward- f the Council of Bishops could have w such sessions. (I would rather suggestion came from someone else, ever.)

Are We Victims Of the Big Lie?

We are, the writer believes, unless within our faith there is a deep conviction of the reality of the unseen.

A Sermon by WILLIAM C. SNOWBALL

"Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."—John 20:25

THOMAS SPEAKS deeply to the souls of most of us. Here he is faced with the tremendous challenge of the greatest venture in faith men are ever called upon to resolve; and he hesitates. The material supports of believing that Christ is actually risen and alive are by no means evident.

Thus, Thomas can logically give no other testimony than this which he offers. How close to us he is. How easy it is for us to believe once we see clearly the material presence of that in which we are being asked to trust. How almost impossible it is for us to have faith when that which can be understood by the five senses is absent.

It is, for example, no struggle at all to buy a new car, build a new house, open a business, or launch out into a profession once the money element is clear.

Let us not fool ourselves. Money, the material element of life, surely does talk, and carries much weight in our thinking. For some time now I have tried to find out why this is true. Why is the material, tangible element of life so mightily important to us?

In my search I have run across the opinion of the English author, E. M. Forster, who feels that people who find thinking governed by the material side of life are those who have no faith in their faith (see John Ellis Large's *Think on These Things,* Harper & Brothers, $1.75).

That is, they lack conviction, and faith without conviction is faith spelled with the small "f." It then becomes a name for no particular person, place, or thing.

Surely we see many of our brothers whose achieving is thus undistinguished. They are the searching souls, who, like Thomas, are yet doggedly determined to enrich the content of their convictions.

As John Large has said in *Think on These Things,* they are the people who, "unheralded, fight the good fight of faith in those hours when the sky is brassy and their God seems to have forsaken them. These are the people who . . . passionately want to believe, as the wintry season ends, that the Empty Tomb was really empty in the deepest sense of the word."

These are our brothers who have everything in their believing but the deep, unyielding conviction of their faith. What a sad company!

The Disciples Doubted

Yes, though Thomas has long been considered the perfect picture of all of us, do not think that even among the early disciples he was unique. Surely, the others were not too different.

In Luke, for instance, we read that on the evening of the first Easter as Jesus came among the disciples, they were startled and panic-stricken, and thought they saw a ghost.

Matthew says that in Galilee the disciples assembled as Jesus had directed. *"And when they saw him they worshiped him; but some doubted."*

Mark records that the disciples refused to believe the story told by the two who walked and talked with him.

No, Thomas is by no means alone in this lack of convicting faith. Nor did the first band of Christ's followers close the circle of doubt and skepticism.

Surely, as Halford E. Luccock claims, one of our prevailing moods is the sense of insecurity (*Communicating the Gospel,* Harper & Brothers, $2.50).

He goes on to say that people seem

William C. Snowball is pastor of the Woodland Methodist Church in Akron, Ohio.

to have "receded to what psychologists tell us are a baby's only two fears, the loss of security and a loud noise.

"We fear falling from our economic level and we fear a loud noise, an atomic crash." The spiritual effects are —"flurry, fluster and fidgets."

"This mood is not the normal anxiety of every responsible person or the saving fear of many things that ought to be feared. It is more of a neurotic anxiety, being hagridden by vague apprehensions and dreads."

Though there is no doubt of our desire to believe, just as there is not the slightest doubt of Thomas' desire in this matter, yet we are insecure. So we cry out for physical evidence, material substance to reassure us.

We Lack Conviction

Let him who will belittle this forceful urge, no one can deny it. We are not quite sure of ourselves; we have faith, but we are not too certain that we are entirely convicted in it.

So, when the might of our powerful steel mills, gigantic commercial establishments, banks that resemble nothing as much as they do marble, pagan temples of Greece and Rome, and the tremendous forces of our mighty locomotives and globe masters sweep before us, we feel an inner swelling pride of mastery over everything in this life now, and the one to come.

We do have faith; no one can deny it when he views us under favorable circumstances, and in proper environment.

Yet there is the haunting doubt that constantly rears its head among us! Why?

Just at the moment we feel most secure, some report of terror or some incident of alarm will produce insecurity. Why? Maybe it is because our faith is truly not well-founded.

Someone has said that the big lie of practical materialism is all around us. It follows the same line of propaganda that Russia employs. Make the lie big enough, yell it loudly enough, and it will be believed.

This big lie has been believed by multitudes—that life does consist of an abundance of things; that man does live by bread alone; that all things worth living for are won by might and power, and not by an unsubstantial spirit.

Clifford Ansgar Nelson in *The Cross Is the Key* (Augustana Book Concern, $2.50) surely gives us something to consider seriously when he says, "For the real wealth of life money can never buy. You can purchase delicious foods, but you can't buy an appetite; you can buy medicine, but you cannot purchase health.

"You can buy a soft, comfortable bed, but who of us can purchase sleep; you can buy books, but you can't buy wisdom; you can pay money for luxury and finery, but you can't buy beauty; you can purchase a house, but no money can buy a home; you can pay for pleasure, but you can't buy joy of the spirit.

"You can pay money to hire an associate, but you can't buy a single real friend; you can pay for a servant's work, but you can't purchase faithfulness; you can pay for a quiet vacation, but no money in the world can give you peace of mind."

The Tragedy of Croesus

From a different direction this lesson of the life of material power and strength comes to us. Centuries ago

SNOWBALL

there lived a king named Croesus who is known for his vast wealth. Yet despite his confident assurance in gold and silver, what a tragic life was his!

Of two sons, one was born dumb; the other was slain. He had everything gold could buy, yet his life itself lacked real worth. He lost his crown in battle, and his empire crumbled.

Pitiful Croesus—he had riches and every evidence of material support, but little else, and nothing to take into life's final grounds.

When another man who lived centuries ago came to declining years, there were scars on his body from great abuse. He was a prisoner in Rome. Poor and lonely, yet could he prayerfully say, *I am filled with comfort.*

Far from protesting his plight, he rejoiced as he witnessed for Christ. He was rich in terms of invisible support. He was wealthy in his friendship with God. How much richer than Croesus was Paul, whose possessions neither rusted nor perished from the

Yes, when it was all over for Pa went out not a lonely exile, beat his grave like a galley slave, but jo ly anticipating the crown of life awaited him from the Lord, who his life and his hope.

What a deep and challenging my to us are our golden brothers v lives are so engulfed in the intan world of spiritual riches that the terial world of things can be only ondary.

They show us just how foolish, guided, and hemmed in we are i faith in the unseen lacks deep, mea ful conviction. It seems, indeed, th are victims of the big lie, and not t as we so readily suppose, who hav moving power of their convictions.

For they have looked beyond world that we see, into the heart Father God whose love and care have put to the test, and know nothing can separate them from h

Thus, their perspective is corr by the only true correction offered experience. They know wherein believe and are persuaded and vinced that He is able to keep th

An Inner Conviction

In *Christianity, an Inquiry Int Nature and Truth* (Charles Scrib Sons, $3.00) Harris F. Rall says "faith is the refusal to be limited t evidence of the senses and the de stration of deductive logic. . . . The tainty of faith . . . is not arbitrar it comes as an inner conviction wr in us by contact with a higher which demonstrates its reality an mands our trust."

John Bunyan put into classic for quaint story of the progress of th grim and Hopeful. Imprisoned i Doubting Castle of Giant De Christian suddenly called out:

"What a fool am I to lie in a s ing dungeon, when I may as well at liberty! I have a key in my b called Promise, that will, I am suaded, open any lock in Dou Castle."

Then he took the key and o the door of the dungeon, and then the other doors in the castle, until were free and out again on "the k highway."

So is our world made by those faith spelled with a capital "F." faith could not possibly be under in any other terms. It is special, pa lar, personal.

It is the faith that overcome doubt expressed by Thomas:

"Unless I see in his hands the of the nails, and place my finger mark of the nails, and place my in his side, I will not believe."

WHITSUNTIDE PREACHING--I

Below are one minister's ideas for preaching and worship during Whitsuntide, the Season of the Holy Spirit and of the Birth and Expansion of the Christian Church, which this year extends from May 29 through August 21. The liturgical color is red.

JR METHODIST Book of Worship reminds us that Whitsuntide, the weeks between Pentecost and King-ide, is the "Season of Expansion and Growth of the rch." The liturgical color for Whitsunday (or Pente- is red. Except for a few special days, the color for the inder of the season is green, the color of growth, the non color. While the Anglican church calls this the ity season, our church has chosen rather to follow Roman custom and number the Sundays from Pente- or Whitsunday.

n excellent service of worship for the entire season ld be "An Order of Worship for Morning II," which s on page 6 in the Book of Worship. Calls to worship, short prayers and collects for every Sunday will be d on pages 183-97. These prayers may be used before general confession or before the pastoral prayer.

study of church bulletins reveals a widespread mis-erstanding as to the proper use of the term "collect." ollect is a short prayer that contains at least three of following four parts: address, petition, oblation and ology; for example, "Almighty God," "forgive our sins," t we may serve thee," "to whom we glory."

his season of the year would be an excellent time for training of the congregations in the art of worship and xplore with them the wealth of material contained in Book of Worship. Nothing would do more to help e Whitsuntide a season of spiritual growth than the of our Book of Worship in every church. The laymen ready for this advance if the ministers will only lead way.

ur orders of worship generally call for both an Old tament and a New Testament lesson. As our lectionary incomplete, an Old Testament lesson will be given from Episcopalian lectionary when needed. Such lessons be printed in italics. Most of the lessons are short but perfectly proper to lengthen or shorten any lesson to he occasion.

e Church Is Born

ay 29, Whitsunday, or Pentecost. Galatians 5:13-26 ohn 16:5-16; *Joel 2:28-32.*

t first thought it might seem that those who prepared lectionary ignored the obvious lesson for Pentecost—account of that mystical experience of the disciples in upper room. As we study the Epistle and Gospel for day, however, we see the wisdom of their choice. Their will help rescue Pentecost from the "pentecostalism" ch has done so must harm to the day that some are pted to ignore it entirely.

ne of the finest explanations of the true meaning of tecost is that presented to our intermediates by Frances in *Intermediate Closely Graded Lessons, Course VIII, Part 2.* There is no mention here of any tongues of fire or of a rushing wind. This, I think, is wise because these have caused so many to miss the whole meaning of the day.

In this explanation there is one sentence that cuts to the heart of the matter. "That day was the birthday of the Christian Church. In a little upstairs room, on a narrow street in Jerusalem, in the midst of the celebration of a Jewish harvest festival, a dozen men saw their responsibility for telling the world about Jesus."

Let us then in our Whitsunday sermon cut through all figures of speech. A careful reading of the report of that upper room experience will reveal the fact that the writer was very careful not to say that there was either fire or wind present. Rather it was . . . *like the rush of a mighty wind, . . . and . . . tongues as of fire. . . .*

The real message of the day is that Christ was true to his promise. He returned to his disciples as the Comforter, never to leave them or his Church which was born on this day.

The Church calls the day Whitsunday, meaning simply "white Sunday," from the baptismal robes of the candidates. Perhaps the best way to observe the day would be to confirm the young people who have been receiving instruction since Christmas, or longer.

White robes can be rented for the occasion for a very nominal sum and will do much to help make the occasion one the young people will never forget. The casual way in which so many have been received into the church in the past may have much to do with the casual way in which many hold their membership.

A good text for our sermon can be found in Joel 2:28. Many of our churches suffer because the whole of this prophecy is not accepted. The strong church will have sons and daughters who prophesy, who are sensitive to the voice of God and who are encouraged to preach what they hear. This church will have older members who can still dream of a better tomorrow and young men who see visions.

Too often the sons and daughters are expected to keep still, the old dream of the past and the visions of the young men are discounted as being impractical. The strong church will not be the one that provides a separate program for each age group, but the one who brings all age groups together and encourages each to make its contribution to the whole.

A Memorial Sunday Service

May 29, Memorial Sunday. *Hebrews 11:32–12:2* or *Ecclesiastices 44:1-15.*[1]

The calendar is a little crowded with Pentecost and Memorial Sunday coming on the same day. In many places

[1] Page 633, third reading, *The Methodist Hymnal,* if lectern Bible incomplete.

it will be possible to celebrate Pentecost in the morning and observe Memorial Sunday in the evening with the various service organizations in attendance. Our problem will be to recognize their presence while keeping the service from becoming little more than a patriotic meeting with a religious flavor.

Here is how the writer tried to solve this problem on one charge. The service was so well received that it was repeated eight times by request.

The church in which this service was held is equipped with a central altar, pulpit, lectern, and divided choir stalls. The altar was prepared as follows:

One of a pair of vases was filled with red and white carnations and placed on the altar at the right of the cross, the gospel side. The other vase was left empty and placed at the left of the cross. This by the way, was the only service of the year in which an empty vase was placed on the altar.

In another container, out of sight behind the choir screen, was a supply of white carnations. A pair of square plant stands of the type used by undertakers were placed, on their sides, at either side of the altar in such a way as to provide a pair of arms extending from the two front corners. Later in the service these arms supported a number of flags in such a way as to keep them off the floor.

Our guests followed the choir down the aisle to reserved seats provided for them in the front of the church. Each organization brought its own flag, furled. The color bearers were met at the steps to the sanctuary by acolytes who received the flags and placed them in the outstretched arms of the minister, who then turned and placed them on the arms made by the flower stands with this prayer of dedication:

"Almighty God, our heavenly Father, bless we pray thee, these flags now presented at the altar of thy church. Bless our nation that it may ever be a stronghold of peace and an advocate of peace in the councils of the nations. May contentment reign within its borders, health and happiness within its homes and the love of thy name in every heart. As we lay these flags at the foot of thy altar in dedication, may we dedicate our lives to thee; through Jesus Christ our Lord. Amen."

At the close of the service the minister, with the help of the acolytes, returned the flags to the service organizations and addressed them as follows:

"May these flags, consecrated today at the altar of the church, ever inspire you to the service of God and country."

The memorial portion of the service was conducted with the help of the chaplains of the various organizations who were invited into the sanctuary when the offering was announced. The congregation stood for the presentation of the offering and remained standing while the chaplains read the names of the departed members. As a name was read the chaplain reading that name handed a white carnation to the minister, who placed it in the vase at the left of the cross.

The Triune God

June 5, Trinity Sunday. Revelation 4 or John 4:19-26; *Isaiah 6:1-8.*

While the Book of Worship provides no order of service for Trinity Sunday, it would be hard to find one more appropriate than the Sunday Service of John Wesley (page 31). The opening sentences on page 183 should be used and it might be well to follow John Wesley's instructions and use the Nicene Creed which was written to emphasize the doctrine of the Trinity. The collect for Trinity Sunday on page 184 should precede the collect for peace.

As we deal with the mystery of the Trinity, let us admit that we do not understand it and avoid the m of thinking of God as three distinct persons; or the e serious mistake of reducing the blessed Trinity to manifestations of one God; as form, color, and perfu three manifestations of the rose; or heat, light, and are of the sun.

We do not understand the Trinity, but God unde would cease to be God.

Phillips Brooks once said that the truth of the T is the truth of the richness of divine existence. He that to think "of what God *is* . . . is the sublimest occu of the human mind. If the human mind dares to thi self equal to that occupation, dares to believe that fathomed God or surrounded God with its advent thought, how weak it grows in its audacity. But if, thinks of Him, it finds itself filled with this one truth cerning Him, that He is Life, that He is infinite and less Life, that not in one tight compact personality h a vastness and variety of being, which reaches our h nature on many sides, making it vital on them all, t God the Creator, the Redeemer, the Inspirer, comes His manifold living influence to man,—if so the Chu God can think of God on Trinity Sunday, then w blessed, what a glorious festival it is."

Our text might be found in the Gospel for the *". . . we worship what we know. . . ."*

There are many things which we use constantly b not understand. It is not necessary that we understand if we learn how to use them. We need not understand vision to enjoy a good picture; we need only to have properly installed and learn how to tune it in.

We do not need to understand God to know hi Father, Son or Savior, Holy Spirit or Comforter, an spirer. We need only to worship him in spirit and in t

The Child in the Church

June 12, Second Sunday after Pentecost (Meth Student Day). Colossians 1:9-20 or Matthew 13:31-3 49; *Jeremiah 23:23-32.*

There seems to be some confusion in many places what we mean by Student Day. We have Student Rec tion Day the Sunday after Christmas and Methodist dent Day the second Sunday in June.

There are two ways in which we can observe the We can dedicate the day to the children, and admi the sacrament of Holy Baptism; or, we can turn the ice over to the children. Do not try to mix the two. A dren's program does not create the proper atmospher the sacrament.

Some churches in the spring conferences have foun excellent way in which to observe Methodist Student Instead of holding to the second Sunday in June, churches turn the regular service over to the church s on conference Sunday.

In other places the regular services are maintained the parents are invited to visit their children's class the church school. In one place the interest develope such a visitation led to the organization of a Church S Parent-Teacher Association.

Even though we may maintain our regular services service of morning worship might well be dedicated t child. An excellent text for our sermon can be found i Epistle; . . . *increasing in the knowledge of God.*

Our illustrations can be taken from the Gospel w teaches us that the Kingdom will not be established denly, but will grow like a seed.

Our task is not so much a matter of revolution as of evolution. It is our responsibility to plant the see

hearts of our children, see to it that conditions are
vable for growth and leave the rest to God. We do not
for physical, mental, or emotional maturity in a child,
ler should we look for religious maturity.
le Gospel also tells us that the Kingdom is like the
which changes the flour into bread. It is that which
value to the rest of life.
this season of the year much is being made of the
R's. Commencement exercises are being held in
ols and colleges across the nation. Today we should
nd our congregations that without the fourth R our
ren will go out into the world with a most serious
icap. This fourth R stands for religion, giving meaning
ie other three and direction to life.
nally, as each age draws to its close, that which is good
be retained while that which is evil will die.

ling in the Church

ne 19, Third Sunday after Pentecost. Ephesians
13 or Matthew 9:35–10:1 (for a more complete Gospel
n, use 9:18–10:1); *Job 31:13-28.*

the past, many of us have been just a little afraid of
ching the healing power of our religion because of the
ealthy emotionalism that seems to be too evident in
preaching of so-called faith healers. These do have
ething, however, which attracts large congregations.
nysical healing is not the whole of the Christian gospel
ese people seem to imply; it is not the most important
, but it is a truth which we should not overlook and
ch we should not turn over to the unorthodox. Is it not
ible that our ministry to the sick would be more of a
ing ministry if we and our people expeeted it to be?
few years ago the Mayo Clinic engaged in an intensive
ly of emotional fatigue. It was discovered that at least
per cent of the patients were suffering from this mental
ase. In many cases this was all that ailed the patient.
others it caused minor ailments to become serious. The
tors at this clinic found that a major cause of emotional
gue was the failure to give religion its proper place in

he most successful treatment for mental disease is still
one brought by Christ when he said, "*. . . he who loses life for my sake will find it.*" Most mental disease is
sed by, or aggravated by too much self-centered
ught.
he laws underlying our mental and physical being are
laws of God. Even our body is made for the Christian
of life. Cherish hate and greed and you will very likely
elop stomach ulcers, because, as a doctor once pointed
to me, we are born with Christian stomachs.
Many books have been written to help the pastor as he
isters to the sick. *The Art of Ministering to the Sick*
acmillan Co., $4.75), by Richard C. Cabot and Russell
Dicks, has been a classic in this field for almost two
ades. Other excellent helps are *The Pastor's Hospital istry* (Broadman Press, $2.50), by Richard K. Young,
Religion, Healing and Health (Macmillan Co., $2.50),
J. D. VanBuskirk. *Religion and Health* (Alfred W. Price,
ents), by Alfred W. Price, is a guide for spiritual heal-
as practiced in an Episcopal Church in Philadelphia.

grims from a Better Country

une 26, Fourth Sunday after Pentecost (Nature Sun-
). Hebrews 11:13-16 or Mark 12:13-17; *Jeremiah 31:1-*

While Nature Sunday comes a little late for the dedica-
of seed sown in the spring, it might be possible to
icate some for later sowing.

The service on page 102, the Book of Worship, is most impressive when members of the 4-H Club, the F.F.A., or similar organizations take part. One such group planted a field of winter wheat as a project to help a little in feeding the hungry of all lands. A silver dish of fine soil was presented by a boy and a dish of seed was presented by a girl. This soil and seed was later well mixed with the rest of the seed so as to make sure that dedicated soil and seed was scattered over the field.

The service in our Book of Worship contains one error. An ascription of praise is used for a benediction. Such an ascription may follow the sermon, but it should not be used to dismiss the congregation.

If the regular service is used, we might use the Gospel for the New Testament lesson and introduce our sermon with the Epistle. This Epistle tells us that Christians are pilgrims on earth with citizenship in . . . *a better country, that is, a heavenly one.*

We are reminded of what the Gospel of John has to say about the Word. *The Word was made flesh, and dwelt among us.*

Some are so self-centered as to live for self alone. Others extend their interests to become citizens of the community. Others grow mature enough to become interested in the welfare of their nation. Still others become mature enough to be world citizens.

The citizen of the Kingdom, like his Lord, lives not for time but for eternity, not for this world but for the Kingdom. He will render unto Caesar those things which are Caesar's. He will serve his country so far as he is able to do without denying his higher citizenship. But his duty to God will always come before every other duty.

Failure to render to God those things which are God's always tends to increase the demands of Caesar. Had the members of the Church really dedicated themselves to the bringing in of the Kingdom, rendering unto God all that was God's, we might not be paying a large portion of our income to pay for wars—past, present, and future.

The New Jerusalem

July 3, Fifth Sunday after Pentecost (Independence Sunday). Revelation 21:21-27 or Matthew 5:43-48; *Lamentations 3:22-33.*

The Gospel for today gives us a description of the citizen of the New Jerusalem while the lesson used in the place of the Epistle gives us a picture of the city. It might be well on this anniversary of our nation's birth to hold these up as a standard and see how well we measure up and use as our text . . . *he . . . showed me the holy city Jerusalem coming down out of heaven from God . . .* (Rev. 21:10).

The Gospel tells us that the law of love is the law of the Kingdom and that perfection is the ultimate goal of its citizens.

In this connection we should bear in mind what John Wesley had to say about Christian perfection in his little book which bears that name. In this book he pointed out that the perfect tree is not the one that has completed its growth, but the one that is growing. To be perfect as God is perfect is to be perfect in effort. Perfection in achievement is quite another matter.

The picture we have of the New Jerusalem is not that of a heavenly city. Rather it is that of a city coming out of heaven. It is a picture of an earthly society governed from above and having the glory of God.

As Americans, we can point with humble pride to the fact that our nation seems to come a little closer to this ideal than most, but we must also confess that it still does not measure up to this high standard.

Co-operative Counseling In a City Marriage Clinic

In an interdenominational project of the Detroit Council of Churches, a pastor, a physician, and a marriage counselor work together to help young couples.

By JEWELL M. SMOOT

THE MARRIAGE Clinic of the Detroit Council of Churches provides a group education medium for engaged couples who are preparing for church weddings. Its sessions are for the purpose of discussing the emotional, physical, and spiritual factors involved in marriage, and are conducted by a clinical team including a marriage specialist, a physician, and a pastor.

It is a clear example of interdenominational co-operation in a field where the pastor may be of lasting help in giving direction toward a Christian home.

The Detroit Marriage Clinic is administered by a joint committee of the Social Service Department and the Religious Education Department of the Detroit Council of Churches.[1]

The clinic grew out of a study which indicated that each year thousands of couples in Detroit were entering marriage without the benefit of counseling prior to their weddings.

There are approximately eighteen thousand marriages a year in Detroit, and of these about five thousand are Protestant church weddings. It would naturally follow that the majority of those couples coming to the clinic would be referred there by local pastors.

[1] If further information concerning the marriage clinic is desired, write Donald F. Schroeder, Family Life Director, Detroit Council of Churches, 65 Columbia East, Detroit 26, Mich.

Jewell M. Smoot is pastor of the Strathmoor Methodist Church in Detroit, Mich.

Reaching 250 Couples Yearly

Currently the clinic is reaching about two hundred and fifty couples a year, only a fraction of the Protestant weddings. It is hoped that eventually as many as half the number of Protestant church marriages will have had the clinical experience. The success of the clinic in reaching more couples depends, of course, upon the understanding and support of local pastors.

The first step in organizing the clinic was to hold demonstration sessions by the team for pastors and their wives. The panel was conducted in the same manner for the demonstrations as was planned for engaged couples.

It was aimed, however, at interpreting to the clergy the purposes of the clinic and how it was to function in handling the problems involved. These demonstrations prompted several ... isters to request that all their c... preparing for church weddings ... a session of the clinic.

Typical Session

A brief account of a typical s... of the clinic will indicate many ... helpful aspects. Sessions are cond... from 7:30 to 10:00 P.M., on the ... Monday and the third Thursday of ... month, and are held at a centrall... cated church.

The pastor of the panel open... session with a brief comment des... to orient the couples and put the ... ease. He introduces the areas of ... cussion, gives a little backgroun... the attitude of the church to ... marriage, and mentions the prob... arising out of emotional and phy... adjustments necessary for a s... home.

His comments, about twenty mi... in length, help the young peopl... feel more at ease and more read... hear the presentations that follow. ... other members of the team are i... duced, and the physician gives a... troductory statement before sho... the film: *Human Reproduction.*

Physician's Discussion

The physician, whose usual appo... ments would not allow him much ... for personal consultation on matte... this nature, discusses the wholes... and desirable part of intercours... marriage, and stresses how vital a st... marriage is to a newborn baby's ... ture. The feelings we have about in... course were effected when we ... young by the attitudes about sex ta... by our parents and friends.

Some uneasiness or embarrassm... in connection with honeymoon adj... ments should not be cause of alarm... the future of marriage. The reas... why many couples desire a gen... physical examination before or ... after marriage are discussed, as ... reasons for, and a dependable met... of spacing children.

All these points and a few other m... ters that may arise in the honeym... period are treated and the film is sho... Following the showing, time is gi... for a discussion of questions that ... arise.

After a brief recess the clinical s... sion continues with a talk by the m... riage specialist, who discusses ... range of emotional and psycholog... feelings that are an integral part ... marriage. The question of basic a... tudes toward each other in courtship ... the honeymoon, and in the matur... years of marriage may change, a... these need to be understood.

he whole gamut of relationships
h parents, former friendships, and
r married couples are treated.
re follows the introduction and
wing of another film: *Marriage Is a*
tnership, which presents a number
situations in which tension points
e in marriage.
hese points are discussed further
r the showing, and the many agen-
which are designed to give help to
ples are mentioned. It is hoped that
couples will thus be reassured that
necessary adjustments for a stable
riage can be made, and that in the
nt there are serious difficulties, pro-
ional aid is available.

r Pastor Talks

he clinic closes with a word from
pastor that any further questions
y be discussed with any member of
team upon appointment. Couples
encouraged to go to their own pas-
for further discussion and guidance,
wever, for obviously there are many
ects of marriage that have not been
ered fully in this brief session.
The local pastor is the key person in
lping the couple to feel the strong
d of spiritual power in establishing
Christian home.
The joint committee of the council
n notifies each pastor that these
ples have attended the clinic, thus
oviding the minister who made the
ferral with the number of his people
o have benefited by the session.
The clinic is financed on the basis of
ee of one dollar per person. The cost
small, for the doctor and the marriage
ecialist are each given only ten dol-
s for a session. The pastor gives his
e, so if ten couples attend each ses-
n the expenses are covered by the
s.
Films are secured without cost from
her the State Department of Mental
alth or the local film library. These
vices are available in many states
d large cities.

mplements Pastor's Work

It is believed that the clinic renders
luable service to many couples, and
ere is no conflict between the clinic
d the pastors of the city. The pastor
o counsels with his young people
or to their weddings has many more
eas to discuss with the couple than
n be handled in the group educational
perience.
Family devotions, basic underlying
ritual foundations for a stable home,
e significance of the church fellow-
p, continued growth in the area of
ristian devotion, the matter of
ance and an understanding of the
wardship of life, these and many
other matters the pastor will wish to take up with the young people. The clinic is an additional agency of help for young couples and ministers.

In any community of moderate size where there is an interdenominational pastors' association, a council of churches, or any co-operative endeavor on the part of the Protestant churches, this type of clinical help might be considered.

A study could reveal the number of church weddings in the community, and the medical association might be consulted in an effort to find a physician who would work with the ministers in establishing a clinic.

A marriage specialist might be more difficult to obtain, but often a social or welfare worker is qualified to give valuable aid. With the use of appropriate films and a good discussion leader, it is believed by those who have worked with the Detroit Clinic that this group educational medium would be beneficial to almost any community.

Our Family Centered Church

A "community sense of family" developed by the church may become a dynamic social force.

By CHARLES NOWLEN, Jr.

IN THESE DAYS, so often termed dark and in which is heard the cry that there is no hope, it is always a joy to point to hope in any area of life.

In all areas, I have found that the basis of the hope being expressed is in the Christian faith. That faith is seen in terms of compassion, concern, and love for people, and in the abiding faith in God.

This is true in the area of family relations and the family emphasis in the church program. In Christlike concern for the welfare of people, in the nurturing of the love which creates and must maintain the family, and in Christlike compassion for the unfortunate lie the motivations of every effort to serve and save the Christian family.

In this article are offered for consideration the efforts which we are making in our church to strengthen and sustain the unity of the family in our community.

Basic Unit of Society

Ours is a farming community in which there already exists what I call the "community sense of family." That is, our community is aware of the importance of family life as the basic unit of society.

This conception provides a goal which guides the development of our program and acts as a frame which conserves the gains that are made. It keeps this matter of family from being only a passing fad. It makes it an ongoing emphasis that has a place in the total program and work of the church.

A church's leaders may be fully aware of the importance of families and the dangers which they are facing, but it is quite likely that many of the families themselves are not aware of either their importance or the dangers which beset them.

The results of our program must be more deeply imbedded than in just the mind. They must take root in the heart and soul as well. Only sustained and continued emphasis will achieve this end.

A developed "community sense of family," begun in the church, reaches out through the community and affects the quality and form of all community activities and business. It becomes a dynamic social force.

Involves Every Activity

In line with these ideas, we have sought to give every activity of the church a degree of family centeredness. We seek to keep at a minimum the functions which may draw the family apart.

We consider the individual not only

Charles Nowlen, Jr., is pastor of Rinn Community Methodist Church in Longmont, Colo. May 1 to 8 is National Family Week.

as an individual, but also as a part of the family which influences him and which he in turn influences.

The church school works toward a program which is truly related to the family. We strive to acquaint the parents with the church school program and to offer classes that will interest and serve every age.

The open house idea has been well used with notable success. Early in the Sunday school year, an open house for parents is held by the teaching staff and at that time, with the help of audio-visual aids, the aims and purposes of the program are presented. Each teacher seeks to show the parents some of the details of the work the children are and will be doing.

Every effort is made to impress upon the parents their primary responsibility for the child. We seek family study of Sunday school lessons in preparation and encourage the parents to show an interest in the children's work.

The discussion coming from this meeting generates some real enthusiasm, answering some questions while posing others. This is followed by individual class open houses. Some of ours were notably successful, reaching at least 80 per cent of the parents. Others were not quite so effective, but the results were generally good.

How the Home Can Help

Perhaps the most helpful result of these efforts is that we see more clearly than before the ways in which an interested home can help the Sunday school in dealing with attitudes and preparation, and how the Sunday school can better serve the interested family in the primary task of rearing Christian children.

The invitations for these programs are handled by the teacher and are strictly personal. Through the year this outreach to the family is continued as the teachers visit in the homes from time to time.

All worship services are family affairs. Every member of the family is welcome, though a nursery is maintained. Dad may be ushering, mother singing in the chancel choir, and the children in the MYF choir, but still they share together in the service.

For children and young people, a special message or object lesson is included in the service. Young people light candles and provide an anthem every two weeks.

We have encouraged the old idea of the family pew with some real results. Special services deal with the family theme, the children, and the young people of the church and community. I have felt that these services had real meaning because of the "community sense of family."

Family Fellowship Suppers

In our two-a-month church night fellowship suppers, this same theme prevails. The preparation, serving, and dishwashing are carried out in terms of family groups. The program is secured by a family and participation is primarily by families, coming together for an evening of fun and fellowship.

In the youth program we have sought to help by improving brother and sister relations. This comes about as brother and sister perform some task together, such as the serving of refreshments at a party or social hour, or the leading of recreation.

We have found it wise, too, for them to serve on the same program for MYF meetings. This working together offers opportunities for pointed, friendly discussion of the way in which children and young people in a family *should* get along. Some of them are surprised to learn that the perpetual "squabble" was not foreordained.

Reception of Members

Concerning membership training and reception, we have not gone so far as some, perhaps, in urging that entire families join the church together. We have sought rather to have the entire family included each time some member comes into the fellowship of the church.

With classes of young people, a Saturday evening communion service for the young people and their families is significant. Parents can discover what has been learned in preceding work, and all may share in the final lesson which treats the Sacraments and the symbolism of the Christian church.

With the mood thus established, the youths are received the next morning in the worship service, being accompanied to the altar by their parents. This has proved to place the burden of the abiding need for continued Christian growth directly upon the family and upon the entire church fellowship.

When one adult member of a family unites with the church, the others are invited to renew their vows at the altar during the reception service. This has many ramifications for the family—a greater awareness of the significance of the vows of church membership and the unity of the entire church fellowship.

Family Considered in All Areas

In every program we undertake—from the tithing emphasis to the *Christian Advocate* campaigns—this fa concept is one of the chief consid tions. It grows in importance as w all of our work with the family mind.

Certainly these ideas are neither nor original. Most of them have seed elsewhere and some have b borrowed. But regardless they h served us well because they are of a more or less constant, ongoing

NOWLEN

fort to hold up the family in all its importance, and to develop a maintain the "community sense family."

They have not been merely co venient and effective tools in the deve opment of a bigger and more attracti church program. This is highly impo tant, for the church that recognizes t importance of the family and sets o to do something about it in its co munity will find many devices a tools.

But these methods and means w not obtain the best results without b ing drawn together in the working t ward a definite purpose and accom plishment.

Many of the goals we choose c only serve as interim aims becau they are limited in time. But the "com munity sense of family" is an attitud a thought pattern, and a matter of hea concern which is always present a working in every community.

The Christian church, better th any other agency or institution, c develop and maintain the effective u of this concept in ministering to t deepest needs of people searching f security and meaning in life duri these days of confusion and fear i which we live.

Counselor's Workshop

Difficulties that may arise in a pastor's call on a couple antagonistic toward the church are seen in this report and the critical comments that follow.

Antagonism

HAVE known this family for approximately a year and a half, and ring that time they have shown no erest in the church and its activities. sister of the wife did help a little h vacation church school, and as was living with them we had kept m on our mailing list. Both husband l wife are nervous chain-smokers, l on a previous visit, which was t before supper, they were having ir "before supper cocktails," and the nister was rather brazenly, he ught, invited to indulge with them. ey are young college graduates about ir first job out of school, and have ir first child, six months old.

The interview started out in the hall, an apartment house where the pastor s visiting with another occupant of same multiple dwelling. I had not en there for six months.

The Call

Wife: Did you plan on stopping to us, too, while you are here today?

Pastor: To tell you the truth, I had thought that far ahead, but since are home, I will try to do that.

Wife: All right, I will expect you.

(*Later I knocked at her door and ned entrance. She was busy feeding baby and was there alone.*)

Pastor: My, what a big boy already, s must be the first time I have ever n him.

Wife: Don't they grow, though? This esn't seem like the same boy I ught home from the hospital.

(*There were a few other remarks de, but she got down to business alst immediately.*)

Wife: I was wondering why you conue to call on us. If you are just ning to make a social visit, you are lcome; but if you are hoping to inest us in the church, we want you know that neither my husband nor s interested, and you are wasting ur time. I just don't want you to be der any illusions.

Pastor: I suppose when any minister ls his motives are never entirely clear-cut—he may call partly because he enjoys visiting with people and partly as a servant of the church.

Wife: We were wondering why you kept coming, despite the fact that you have had no response from us.

Pastor: I suppose it has been one of those cases where, in the back of my mind there lurks the idea, "Where there is life there is hope." Am I to assume then that you folks are unbelievers?

Wife: Oh, I wouldn't say that we were unbelievers, but we just see no necessity for public worship.

Pastor: The inference is then that there are people who continue to worship in private when they do not believe in attending places of public worship. Have you ever known anyone who did?

Wife: Yes, I have, but you would not know them.

Pastor: What do you mean, that they would be people I would not recognize as worshipers?

Wife: No, that they are people known to me who are not known to you. However, we believe in some things Christian, but not supporting the church and going to church services, that's all.

Pastor: Just a moment, aren't you using that word Christian a little loosely? You have a right to say, "We believe in some things moral, but not some things Christian." The historical record would indicate, *. . . he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read.* Since that time, Christianity has always been identified with the active support of the church as an institution.

Wife: Then I apologize; perhaps I should not have used the word Christian.

(*Then it occurred to me what had precipitated this discussion. They had received our annual Christmas newsletter which contained an offering envelope for mission giving. Reading between the lines, it seemed to me they were fighting shy of any financial obli-*

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports received for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2 *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The Call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

5. You may report any number of calls desired, but prepare each call separately, as indicated above, except when your report comprises a series of calls on the same individual and dealing with the same problem. Any reader of *The Pastor* may submit his reports of calls for consideration. Those not selected for publication will be returned.—Ed.

gation. So with the feeling there was nothing to be lost by it, I came back again.)

Pastor: To be honest with you, what you are actually saying to me is this: that we owe no obligation to the great God of the universe who placed us here and has given us this opportunity to live and enjoy life.

Wife: I don't think you have any right to say that to us.

Pastor: Perhaps not, but isn't it just about the truth?

Wife: Well, I suppose it could be interpreted that way.

(*I arose to go, but then my eye alighted upon a Christmas tree.*)

Pastor: I am still curious, why the Christmas tree for people who supposedly do not believe in Christianity?

Wife: We just happen to like that part of the celebration.

Pastor: In other words, you want the part of Christianity that is unusually easy and pleasant, and balk at any part that requires sacrifice and work.

Wife: Perhaps so, but we still want you to know that we are not interested in coming to church.

Pastor: Just to disillusion you also, I might mention that my first reaction when I first entered your home was, "Here are some people without spiritual foundation." It is one of the most obvious things about you folks.

Wife: (*A bit surprised.*) I suppose that is true.

Pastor: No one lives too long in this world without some tragedy coming along. I have held eight funeral services in the past three weeks, three of them for teen-agers. We want you to know, that regardless of your attitude toward us in the meantime, if and when tragedy does strike, the church will be waiting and ready to minister to your needs.

Wife: We may want you sometime, perhaps, and we will call on you then.

(*She closed the door as I went out.*)

Pastor's Comments

As I left the building, I met the husband out in the hall, but I did not go back with him and reopen the conversation. I had the feeling that I had not been very winsome and that I should have given a more clear-cut invitation, in the name of Christ.

From here to the end, the minister ... defensive to the point of beco... argumentative.

His immediate error was made ... he chose to respond to her que... about why he had called. Actually ... had invited him. This was not, th... fore, the important item in her rem...

The whole call would have tak... very different turn if he had rep... "This means then that you folks ... given considerable thought to this ... ter of church attendance. I am ... interested: Would you care to tell ... about it?"

She might have refused to discus... However, the very fact that she bro... the matter up constituted an open... vitation for talk about it.

That church attendance was the ... ject of real concern is most unlik... for people usually make a sort of "... run" to see how the minister acc... it. This almost universal tendency ... test the clergy may be of either c... scious or unconscious design and so... times a mixture of both.

Deeper Needs

In this call the minister seemed to ... unaware of the possibility of dee... needs. These needs might have b... pure but unformed feelings of bored... coming because marriage and moth... hood, for this college-educated wom... was not what she had anticipated.

Then again she might have b... troubled about finances, possibly ... gravated by involvement in the soc... life of a fast-living country club set.

Perhaps she had been struggling w... the almost insoluble problem... "mixed" marriage.

The most devastating possibility ... that the cramped apartment-house li... ing had thrown this woman, her hu... band, and her sister into such intima... relationships that a conflict or a t... angle had developed.

Speculations always run the dang... of becoming suspicions. When the mi... ister avoids being judgmental in ... speculations, however, they do give hi... a mental readiness to listen, to acce... and to understand the deeper and mo... serious matters which burden his pe... ple.

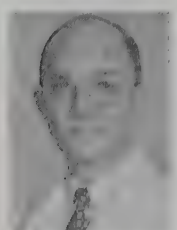
Nearly every minister can deep... sympathize with this pastor. There a... few clergymen so skillful that th... never become involved in this kind ... argument. Once we are caught in th... sort of undertow, it is extremely d... ficult to struggle out of it.

Sometimes, our sense of humor ... the only thing that can save us a... our parishioner. Even toward the e... of this call, the pastor might have sav... the day by suddenly pausing, looki...

Evaluation by

James H. Burns

IMMEDIATELY after reading these notes on a pastoral call, I was impelled to pray for both the minister and the young mother. I prayed for the pastor because his loyalty to his church and identification with it led him to be defensive and to misinterpret this woman's seeming hostility.



BURNS

I prayed for her because I am confident that she had some serious problem which she was yearning to discuss with the minister. I feared also that because of the way her negative approach was handled by the pastor, she may have been driven deeper into her trouble and further from the church.

There are several clues which indicate that this young wife had something important on her mind. First of all, she invited the clergyman to call on her.

Second, when he said he would call, she responded that she would "expect" him.

Third, she had a six-months-old son whom the minister had not seen.

Fourth, they were a young couple just getting started.

Finally, a sister living with them in an apartment constituted a potentially explosive in-law situation.

If the pastor had been carrying these or similar ideas in his mind, he would have responded differently to her initial approach. He might well have said, "Oh, good afternoon, Mrs. A., I have not yet seen that baby of yours. I would like to call for a few minutes."

This would have been a somewhat more positive response than the pastor did make, for his actual words, though intended to be frank and truthful, implied that he felt no pastoral responsibility for this family.

His subsequent remarks of admiration for the baby were appropriate. However, if the pastor felt the need to get his bearings, he could have gained time for this by asking several of the routine questions to which every mother will respond at some length.

It turned out that Mrs. A. caught the pastor off balance a second time when she somewhat suddenly announced their decision about not going to church.

James H. Burns is executive secretary of the Institute of Pastoral Care, and Protestant Chaplain at Massachusetts General Hospital, Boston, Mass.

sed, and then smilingly remark- I wonder how we got at logger- like this! Let's start all over "

ually, the Lord in his wisdom gave astor a second chance. The pas- conclusion to the report intimates ne considered going back to the nent with the husband. This was -given opportunity that he missed. need constantly to remind our- that we are more apt to be suc- l if we *love* people into the king- of God instead of attempting to them into it.

Evaluation by

Roy A. Burkhart

IS minister is to be commended s frank evaluation of the call. He very clear the feelings of the g wife and his own feelings. It is rstandable that he reacted as he though he undoubtedly realized he lost his opportunity with this y.

URKHART

That opportunity may be reclaimed but not on the basis of an approach such as he described in his report.

I am sure he is aware that he not only became defensive but he put the young wife on the defense.

In the life of a busy pastor there many situations that are hard to ot. That is why all of us who do ral work need to be committed ughly to the life of prayer; other- ego gets involved and we find elves in relationships where we our opportunity.

lways marvel as I read the life of Master and see how he dealt with le. Never once did he get on the nsive. Always he seemed to tune them in a remarkable way.

ly as we are committed fully to life of prayer is it possible for us ear witness of His spirit in rela- hips such as the one described

ere are a few points which might ndicated about the visit. One is the er of using the threat of a tragedy. He refers to the fact that he has had eight funeral services.

This seems to me to be particularly negative. Surely he would not want this family to join the church on the basis of fear, and this reaction on his part must be evidence to him that he was frustrated and on the defensive.

Another point is the assumption on the part of the pastor that if a person will join a church he will automatically become a believer. It is all too true that many people make church membership a substitute for Christian living.

Such a discussion was a defensive move and could not help intensifying the block on the part of the woman instead of freeing her by helping to get at the cause of her negative feelings about religion and the church.

Avoid Arguments

It seems to me that when we contact people who are antagonistic to the church we need to avoid getting into an argumentative relationship. If a couple says, "we are not interested in the church," it is best to return their feelings and say, "You have no interest in church membership."

If they do not follow it up, then the conversation can be changed until gradually it may be possible to talk about the church and what it stands for.

I have found that the best approach is to say something like this: "If there are any aspects of the church's life which interest you—the day nursery for your children, the workshops for parents, the camp for families, the Little Theatre group—we want you to know that these opportunities are available to you, and if we can ever be of any help to you in any circumstance of life, always feel free to call on us."

If antagonism is too great, however, then I would not even talk about the church. I would visit about other things. And if they make it plain that they do not want me to call again, I would respect their wish.

God has made them so that they are free to reject him as well as to love him in this life. And if God is willing to rest with them the choice, then I too must accept that as their right, continuing to hold them in my prayers, hoping that some circumstance will provide the opportunity to lead them into a desire to know the Lord.

y A. Burkhart is pastor of First munity Church in Columbus, Ohio.

Idea Forum

Going Places On Sunday Afternoons

By KENNETH S. JONES

OUR CHURCH is going places on *summer* Sunday evenings. When youth programs are often at their lowest ebb, when no one wants to hurry back from the beach to attend an evening worship service, our church is going places.

The pastor of St. Luke's Methodist Church of Woodlawn, suburban to Baltimore, Maryland, is a frustrated tour guide; so last summer he announced to his congregation that the following Sunday anyone interested in a family outing should come to the church at 2:30 P.M. with a picnic supper.

Three carloads of people drove sixty-eight miles to visit Manidokan, the Baltimore Conference rustic camp near Harper's Ferry, West Virginia. Vespers were held on Inspiration Point overlooking a graceful bend in the broad Potomac River. Some had never in their lives attended an outdoor vesper service. The results were thrilling.

That same Sunday, it had been announced that the following Sunday the group would tour the Gettysburg Battlefield, fifty-five miles distant. Five carloads made that trip, with a similarly rewarding worship experience.

The third trip was to Gambrill State Park in the Allegheny Mountains, fifty-five miles distant, and sixty-five persons made a caravan of fourteen cars, with fellowship and vespers that will long be remembered. Even some of the general public, visiting the scenic mountain lookout, joined with the group in vespers.

This year we hope to make a trip each Sunday in June, July, and August. There have been many suggestions for dozens of places to visit, all within ninety minutes' driving time.

Here are the joys of this program of going places:

1. Families share their cars with those who need a ride, and in ninety minutes the conversation is sure to strengthen church loyalty ties.

2. Families are encouraged to see things they would otherwise overlook.

3. There is a minimum of advance planning, and no problem concerning food.

4. Songbooks or mimeographed song sheets can be used week after week.

5. Various organizations can be asked to lead the vespers.

6. Visits to Methodist homes, college campuses, and campsites familiarize our people with the scope and breadth of our Methodist institutional ministry.

A Methodist Plan of Worship

A commentary on John Wesley's Sunday Service for the Methodists of North America as a basis for worship in today's churches.

By W. MAYNARD FRENCH

IN A CHURCH whose ministry is dedicated to the itinerancy, a uniform liturgy would produce devotional connectionalism. With intelligent use, the liturgy of John Wesley's Sunday Service might well become the basis for a uniform plan of worship in The Methodist Church.

For a millennium and a half the Sunday morning worship in Christian churches was the celebration of the Mass. Through revisions and additions from time to time, the Mass had by the early sixteenth century become a complete expression of Christian worship.

The German reformers of that century were aware of the perfect objectivity of the Eucharist and altered only the language in which it was spoken when accepting it *in toto* for their Sunday worship.

While the Mass was accepted in England as the basis for Sunday worship, a problem arose with the publication of the first *Book of Common Prayer* in 1549 by Thomas Cranmer. Matin was called Morning Prayer and the Mass was called Holy Communion. The reformers and writers of the Prayer Book did not intend that Morning Prayer should be an alternative to Holy Communion.

A rubric, however, stated that communion could not be administered without proper notice a week before and that the curate must list those who would be present. If there was an insufficient number signed up there would be no communion.

Often there were not enough signatories in advance and as a result Holy Communion was not celebrated. Inadvertently this led to the use of the more popular Morning Prayer as the standard for Sunday worship.

W. Maynard French is pastor of Lafayette Methodist Church, Medina, Ohio. This article will appear as the Preface to a new manual of services compiled by the author.

Wesley's Worship Service

John Wesley used the service of Morning Prayer as did all priests of his time. And while Wesley urged that communion be celebrated at least once a week, he continued to follow the accepted pattern of Morning Prayer for Sunday worship.

It was only natural, therefore, that in 1784 he should prepare for the societies in America a service similar to that of Morning Prayer.

He added a note of authority to the preface by writing: "I believe there is no Liturgy in the World, either in ancient or modern language, which breathes more of a solid, scriptural, rational Piety, than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it, not only pure, but strong and elegant in the highest degree."

The Sunday Service that Wesley prepared for the American societies never became popular in America. There were many reasons for its disuse. The austerity of colonial New England infected the religious practices of many faiths and caused a basic distrust for liturgy. On the wilderness boundaries the vociferous nature of frontier life was not compatible with the formal beauty of the Sunday Service.

The greatest deterrent to its use, however, was that it was impractical. Liturgy insists on response and setting, neither of which were possible in frontier areas. Even the Anglican Church in the colonies found it difficult to read Morning Prayer with a shortage of Prayer Books. The Methodists, without sufficient copies of the Sunday S and with only sail lofts in wh meet, had neither setting nor oc for response.

Today's Setting Good

Today many ministers have the tectural setting for Wesley's s Every minister and congregatio access to the service.

Perhaps with a less foggy vis the movement, with its various and tones, the service can again us the means of grace that it w Wesley. At worst it is a worthy stitute for occasional use; at best complete expression of our tot pendence upon God.

The present order for Morni Evening Prayer as it appears in graph 1906 of the 1952 Discipline adaptation of John Wesley's S Service for the Methodists of America, which was itself an ad tion of the Daily Office of Mo Prayer from the English Book of mon Prayer.

The style of the English office back to Archbishop Cranmer who structed the order of Morning P from the ancient offices of the C —Lauds, Matins, and Prime. His pose in restoring the ancient office to present again an orderly reci of the Scriptures.

It was this service which W knew and loved as the typical S worship. Our order for Morning P is similar in mood to the offi Wesley's time. This English office only a few changes and deletio a prototype of the Order for Morning Prayer in the American of Common Prayer.

The Mood for Worship

The service begins with the ru "Let the service of worship beg the time appointed. Let the people or bow in silent prayer upon ent the sanctuary."

The attitude of worship is achieved entirely by the mecha bowing or kneeling of the wors upon entering the sanctuary. The for effect and justification of enf silent prayer is that it will star individual in the worship experien concentration on the majesty of and his own unworthiness before

This is being done presumably ing the prelude. Yet even in the c late-comers, kneeling, where pos and silent prayer should precede attempt to integrate oneself int current phase of the worship.

The Scripture sentences serv place of an introit, setting the them mood of the entire service. The ma

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sentences are penitential in mood, tioning the congregation for the o Confession.

rocessional hymn may precede or the sentences. In either case a of adoration is out of context he general mood of contrition be- God.

he earlier offices the hymn came n the service after the pronounce- of absolution by the priest. There everal processional hymns, how- that can be used at this juncture at least allude to the penitential (Third stanza, "Nicaea," hough the eye of sinful man . . .") sentences prepare the worshiper e exhortation, when, being moved e Scriptures, he is called upon to ss his sins. Isaiah 6:1-8 dra- ally suggests that there can be no union with God until a declara- of man's disobedience has been and reconciliation sought.

the Episcopal service the Call to ession is longer and outlines more e elements of corporate worship. adapted order from Wesley's Sun- ervice stops with the need for re- nce, especially when we come to- r to give thanks to God for all ifts and mercies to unworthy re- its.

ession

e General Confession is to be said l while in the posture of prayer. unfortunate that so few Meth- churches have the proper fixtures mply with the rubric which sug- kneeling. Kneeling imposes not the attitude of humility of body lso of mind, one augmenting the .

e General Confession is second to the Lord's Prayer in importance. It is inadvisable to omit it consistently from the Sunday morning service as do some leaders of worship. Such a practice denies the individual in the congregation the opportunity to join with others in a confession of sin which is vital to worship.

The confession is a fabric of scriptural sentences woven into a complete pattern of contrition. The prayer is based on St. Paul's analysis of sin in Romans 7:8-25.

The General Confession "is a tissue of Biblical phrases that reminds us of our self assertions and the following of our own devices and desires instead of living for God." So says Massey H. Shepherd, Jr., in the *Oxford American Prayer Book Commentary* (Oxford University Press, $11.00). Truly few prayers are more important for us today than this.

The Prayer of Pardon is not a declaration of absolution as it is in the Morning Prayer of the Episcopal Church. It is, as the name implies, a prayer for forgiveness. It is not to be construed as a pronouncement of forgiveness by the minister.

In the ancient offices only a bishop could pronounce absolution. Later, parish priests were allowed the privilege.

Wesley, unwilling that an unordained minister pronounce absolution, sent to America a prayer suitable for use by his lay preachers. The prayer calls on God to forgive those who have so recently enumerated their sins.

The Lord's Prayer

While the writer does not presume to give a commentary on our Lord's Prayer, it is necessary to spell out one of its several meanings to show the intelligence of its placement after the Prayer for Pardon.

Certainly one of the inferred meanings of the Lord's Prayer is the peace and inward calm that comes from a complete trust in God as a father. A father who supplies all our needs, one of which is forgiveness, is quite important to mental health. Therefore, it comes at an appropriate place and gives added support to the Prayer for Pardon.

With the conclusion of confession and forgiveness, Morning Prayer moves into a new mood, one of joy and praise. The first pair of versicles, a transcript of Psalm 51:15, introduces the coming pattern of praise.

No more simple statement can be made than this, as it directs the congregation to the jubilant *Venite:* "O Lord, open thou our lips. And our mouth shall show forth thy praise. Praise ye the Lord. The Lord's name be praised."

It is small wonder that this service can boast an uninterrupted history of at least four hundred years; its orderliness and connectional qualities defy disuse.

With the rehearsal of the versicles the worshiper stands and sings Psalm 95, the *Venite.* The *Venite* joyfully summons all creatures of the world to worship God, the Creator, Provider, and Judge, with praise and thanksgiving. It functions as a natural prelude to the reading of both the Psalm and the Lessons.

Those versions that include the last four verses, *To-day, if ye will hear his voice, harden not your heart . . .* , give the *Venite* more credence than the modernized forms as a vehicle for introducing the period of instruction.

The various Psalms that follow the *Venite* have a wide range in mood and context. They integrate two outstanding attitudes, however, that are necessary for worship. They mirror the Psalmist's complete sincerity and unfailing trust in God without which worship loses all meaning and becomes *as sounding brass, or a tinkling cymbal.*

The reading of the Psalm always concludes with the *Gloria Patri.* This use is traditional, dating back to the earliest times, and is placed there to give the Psalms a Christian framework. It is inappropriate to sing the *Gloria Patri* after the *Venite* as it is suggested in the Book of Worship in this particular form of worship.

Scripture Teaches

The first lesson from the Old Testament begins the period of instruction. Unfortunately the lectionary in the Book of Worship has but eight Old Testament readings listed for the first lesson for the entire Christian year. It might be helpful to use the lectionary in the Book of Common Prayer for the first lesson.

The *Te Deum laudamus,* separating the Old and New Testament lessons, is one of the two great hymns of the Church, the other being the *Gloria in excelsis.*

Most congregations will find it easier to read the *Te Deum* instead of singing this non-scriptural canticle. Ideally the canticle should be sung since it takes the place of an anthem in Wesley's Sunday Service. If it is not used a suitable anthem should be substituted for it.

The *Te Deum* is divided into three parts. The first part, verses 1-13, is a hymn to the Trinity. The second part, verses 14-21, is a hymn to Christ. This parallels the Apostles' Creed and issues a succinct statement of what the Church believes about the Son of God. Verse 21 is the climax to the hymn, with the

third part a later addition which might well be omitted.

John Wesley included the *Te Deum* at this point because Cranmer in the 1552 Prayer Book used this form. It would be more logical and just as proper, however, if the *Benedictus* (Luke 1:68-80) was sung at this juncture. The Song of Zacharias is a perfect link between the Old and New Testaments. This canticle speaks of the Lord's forerunner, John the Baptist, which makes it better qualified to introduce the Gospel.

After the second lesson follows the *Jubilate Deo*. This hymn is an invitation to give thanks to the three eternal qualities of God: his mercy and loving kindness, his goodness, and his faithfulness. These distinct qualities are delimited more clearly in the Revised Standard Version than they are in Tyndale's translation from which the canticles in the Hymnal and Book of Worship are taken.

Affirmation of Faith

The mood of the *Jubilate Deo* moves the worshiper to declare his faith by reciting the Apostles' Creed. In the words of George Hedley, to omit the creed ". . . is to imply either that the church lacks a common faith, or that for some reason it is afraid to assert it."

The Apostles' Creed is the oldest statement of faith in continuous use in Christendom. Its use dates back to the middle of the second century.

Candidates for baptism first used the creed for instructional and declaratory purposes. Later additions were made to sharpen the distinctions of the Christian faith against that of the Marcionites and the Gnostics. There is nothing in the creed incongruous with the Scriptures.

The versicle that follows the creed, in a very practical sense, keeps the minds of the congregation from wandering. Many of the more informal services of worship allow by neglect the corporate mind of the worshiper to go afield at every change of mood or shift of emphasis. There is little opportunity in Wesley's Sunday Service for mind wanderings or lack of interest.

The prayers for Peace and Grace preclude a pastoral prayer. These two prayers in a very succinct fashion cover those petitions that are usually trampled upon by the verboseness of most pastoral prayers.

In the Collect for Peace, corporate acknowledgment is made to God for his continual love extended to us now and forever. We do not ask that sin and evil be removed from our sight but that, living in the world of sin, we might be given power to overcome it.

The Collect for Grace is similar to the preceding prayer but is more personal and direct. We expand our petition to be delivered from sin to a plea that we also be delivered from the occasions that lead to sin.

The Sermon

From the Collect for Grace the service can move immediately into the offertory and the sermon. If the doxology is sung as an offertory response there may be no need for an additional hymn preceding the sermon.

Following the sermon a hymn may be sung. The worship concludes with the benediction: a final petition for the love of God in the person of the Trinity to grant peace and protection to the community of the faithful living in a of aggressive evil.

While the writer does not s that this service be used in its e by The Methodist Church at lar has been wooed by liturgical ch in the advantages of a standar cedure for Sunday morning wor

Verney Johnstone (*Learning t With the Church,* Longmans, G Co., o.p.), notes that, ". . . the advantage of liturgy is that it do depend on any particular ministe particular set of worshippers. It voice of the Church and the v the Christian centuries, an accum treasury of devotion always rea our jaded souls, always at the d of each successive generation."

Liturgical Glossary

By PAUL S. SANDERS

These definitions for worship are published with the suggestion that they may be clipped and filed alphabetically for future reference. The first "Liturgical Glossary" appeared in October, 1954. See also "A Glossary of Liturgical Terms," February, 1954. Paul S. Sanders is instructor in Religion at Amherst College in Massachusetts.—Ed.

Baptism The sacrament of initiation, implying an entering into covenant relationship with God. The key thing to remember in interpreting its meaning is that God has the initiative here, as always; it is God who receives us into covenant, a fact more significant and primary than that we are willing and able to enter into covenant with him on our own.

Early American Methodism was particularly concerned to uphold infant baptism against its detractors. Any proper view of infant baptism must emphasize what God does for the child in the sacrament, not what the child (or its parents) can do. The concept of baptism as the dedication of the child to God is meaningful but not the most important aspect.

The concept of parents' dedicating themselves to a Christian rearing of the child is of great importance, but has no *essential* connection with baptism at all. In fact this interpretation was developed in the nineteenth century when any genuinely sacramental view of baptism was being largely lost.

The heart of the matter is that in baptism God through the church receives the child into the "realm demption," where it may be hope he will grow in grace and spirit. the recent works on baptism by Cullman, W. F. Flemington, G. Lampe, and H. G. Marsh.

Cathedral Properly, the chur which a bishop's s located; hence, the principal chu a diocese. Carries no connotation size, prestige, or architectural Loosely used by Protestants o large, imposing church edifice. Methodist bishops are "general su tendents" and have no diocese a established seat, there cannot pr be said to be Methodist cathedr

Liturgical Colors The scheme whereby paraments and ha change their color according to th son of the Church Year. Such p has teaching value in making connection with the varying em of the Gospel throughout the yea following colors are fairly basi uniform. Advent: purple. Chris tide: white. Epiphany: green. purple. Eastertide: white. Asce tide: white. Whitsunday, or Pent red. Trinity Sunday: green. Sea Pentecost: red. Season of Trini green. Kingdomtide: (presum green, or red, following that previous season. Holy Week: except for Palm Sunday, which m white, and Good Friday, which ways black. All Saints' Day: w

Wedding Music and the Marriage Service

Appropriate music in a carefully planned marriage service can make the wedding a significant religious ceremony rather than merely a social event.

J. BERNARD DRYFIELD

CAS OF PEOPLE vary greatly concerning the marriage service. Protestive brides have a wide variety of udes and plans, and the concerned or must try to help them all as he can.

ne of the problems of a Protestant riage seems to be the question of t type of music should be used in service. Too often the vocal solos the instrumental music are far appropriate for use in the church. nen occasionally we find a bride who y wants her marriage to be a reus event instead of merely a social. these we are truly thankful.

ne Roman Catholic Church has e marriage a sacrament. While we ne Protestant faith cannot accept it uch, there is much that we can do estore it to its rightful place as a gious service.

or many years I have been striving nake the marriage service a rich, ningful experience for every young ple. Even without music, the beautiitual is entirely sufficient, but there always those who will want to add lar songs to the service.

Religious Ceremony

nrough the usual premarital coung and consultations with the bride her family, I attempt to provide a rch service for every young couple ring it. The service is not original can surely stand improvement. It been revised many times and will gain.

ne primary thought behind this ice is that a young couple quite n have a pattern upon which the pastor may draw ideas and resources which will make the wedding a significant religious ceremony.

The writer uses a four-page bulletin similar to the one used in the morning service of worship. A variety of covers, with appropriate designs and pictures, may be ordered from The Methodist Publishing House. A cover with Sallman's "Head of Christ" is an unusually good one.

On the cover of the bulletin are listed the names of those in the wedding party and the date, time, and place of the wedding. On the inside of the bulletin are printed words similar to these:

"The congregation is invited to actively participate in this service by joining in the responsive readings and in the singing of hymns. Everyone is invited to the reception to be held in Fellowship Hall following the service."

The Wedding Service

Prelude. Malotte's *The Lord's Prayer.*

Invocation by the pastor. (Response if choir is used)

Hymn. "O perfect Love," number 431[1].

The Responsive Reading. (Psalm 67)

The Gloria Patri.

Hymn. "O Love divine and golden," number 430.

The Sermon.

Solo. Diggle's *Wedding Prayer.*

The Marriage Ceremony.

Hymn. "Praise, my soul, the King of heaven," number 77.

Benediction. "The Lord bless you and keep you," number 614, a response.

Recessional.

Wedding Music

The question frequently arises as to where the proper wedding music may be procured. I have listed below several religious numbers which could be kept on file for the wedding plans. Additional solos or musical numbers may be used if desired.

Suitable hymns are abundant in the various hymnals. Although many good ones are found in *The Methodist Hymnal,* I have found several beautiful hymns in other hymnals. A few of them are *American Lutheran Hymnal, The Hymnal* (Presbyterian, U.S.A.), *Union Hymnal* (Jewish), *The Hymnal* (Protestant Episcopal), *Hymns of the Spirit, Christian Worship, The Church Hymnal* (United Brethren), and *The Hymnal of the Reformed Church.*

The hymns are grouped according to hymnals, with the tune (in parentheses) and the number of each hymn:

The Methodist Hymnal

"O perfect Love" (O Perfect Love), 431.

"Jesus, still lead on" (Seelenbrautigam), 336.

"Praise, my soul, the King of heaven" (Regent Square), 77.

"The Lord bless you and keep you" (Lutkin), 614.

"O happy home" (Alverstoke), 427.

"Through love to light!" (Finlandia), 599.

"O Love divine and golden" (Dykes), 430.

"May the grace of Christ" (Sardis), 27.

The Episcopal Hymnal

"O Perfect Love" (Sandringham), 214.

"Lord, Who at Cana's wedding feast" (Charlotte), 215.

"May the grace of Christ" (Petersen), 216.

"Jesus, lead the way" (Rochelle), 425.

Hymns of the Spirit

"O Thou, who art of all that is" (St. Matthew), 270.

Bernard Dryfield is pastor of Phi- Methodist Church in Philippi, W.

[1] Hymn numbers in the wedding service refer to *The Methodist Hymnal.*

"I thank thee, Lord, for precious things" (Melcombe), 271.

Union Hymnal

"All-wise, all-great" (Dobson), 218.
"Blest is the bond" (Moise), 219.

The Presbyterian Hymnal

"O perfect Love" (Gurney), 484.
"May the grace of Christ" (Newton), 495.
"O Love divine and golden" (Monsell), 485.

Christian Worship Hymnal

"Thou gracious God" (Angelus), 602.
"O Father who givest" (Holmes), 600.

United Brethren Hymnal

"O happy home" (Spitta), 525.
"There is beauty all around" (Home), 523.

Reformed Church Hymnal

"The voice that breathed" (Eden), 599.
"How welcome was the call" (Swainthorpe), 560.

American Lutheran Hymnal

"Lord, Who at Cana's wedding feast" (Evan), 261.

Suggested solos and additional music, with composer, publisher,[3] and price listed in that order:

A Wedding Benediction, Lovelace, G. Schirmer, 50 cents.

A Wedding Prayer, Diggle, G. Schirmer, 50 cents.

O Perfect Love, Burleigh, Theodore Presser Co., 60 cents.

The Lord Bless You and Keep You, Lutkin, Clayton F. Summy Co., 20 cents.

The Lord's Prayer, Malotte, G. Schirmer, 50 cents.

The Beatitudes, Malotte, G. Schirmer, 50 cents.

The Pledge, Black, G. Schirmer, 50 cents.

Twenty Third Psalm, Malotte, G. Schirmer, 50 cents.

Wedding Hymn, Mendelssohn, John Church Co., 60 cents.

The writer is interested in hearing of other hymns and wedding music which may be used for a religious ceremony, for this type of music is greatly needed.

It is not expected that people will quickly turn from secular music, of course, and there are those who will not want to do so. But with proper counseling many couples will wish to make their wedding a religious ceremony if they know that a proven and appropriate plan is available.

[3] Addresses of publishers are: G. Schirmer, 3 East 43rd Street, New York 17, N. Y.; Theodore Presser Co., Bryn Mawr, Pa.; Clayton F. Summy Co., 285 South Wabash Avenue, Chicago 4, Ill.; and John Church Co., distributed through Theodore Presser Co.

2. Meeting God In Patterns of Worship

Alternating the attention of worshipers from divine to the human provides a natural pat

By STANLEY E. EMRICH

IN THE PREVIOUS article, "What Happens When We Worship," I tried to establish a background of understanding concerning the principles and the purpose of public worship. Now let us see how these principles and this purpose may be applied to the practical situation.

A. W. Blackwood, in *The Fine Art of Public Worship* (Abingdon Press, $2.50), describes three patterns for the unified service of worship.

1. The closely unified service in which the sermon dominates the unity.

2. The widely varied service, which gives expression to every worthy need or mood of the people.

3. The alternative service in which the attention of the worshipers is shifting from the divine to the human, and back to the divine.

The main objection to the first pattern is that it does not answer the need for variety.

In the second, it is almost impossible to blend into one service elements that will attempt to meet every need of every worshiper every Sunday. It may be commendable to attempt it, but I have long since reconciled myself to the plain fact that no service of worship, no matter how carefully planned, will meet the needs of every person present on any given Sunday.

In the third service, there is opportunity to have a number of idea contrast, which introduces move in the order of worship. In one for another, this third type of servi being widely used.

Stanley E. Emrich is pastor of McCanless Memorial Methodist Church in South Boston, Va. This article is the second in a series on public worship.

The Fourfold Pattern

In general, we may construct a s ice of worship using the fourfold pa discussed in the first article.

I. *Reverent Contemplation.* Th the beginning of the worship ex ence, the worshiper making the fu possible concentration of reverent tention on God.

II. *Revelation of the Divine.* T retically, this is the response to a ciplined contemplation. In reverent templation the worshiper is see God. In this second aspect God is ing, but this does not necessarily r that the revelation needs to be au or visible.

The worship service should m revelation possible, but illuminatio not the primary aim. (To a large tent, Protestant worshipers know l of the use of silence and subdued li ing. Everything has to be noisy, we do not like the dark!)

III. *Communion with the Di* Here let us be very careful in understanding of the use of the "communion." It does not mean "e ernizing" with God, as with a l brother. True worship always move the basis of the majesty and myste God, not on the level of worldly e riences.

This communion with God may b the form of prayer and thanksgiv which is fellowship with God; bu rare instances, to the heart and

ce disciplined by preparation and
otivity, it may be in the form of a
ical experience—holy, emotionally
powering, and full of awe.
. *Fruition.* This is the fulfilment of
vorship experience; it is the carry-
ut of the experience into the affairs
e and the world. Communion with
therefore, gives meaning to life
direction to our actions in the
d. Worship enables the worshiper
e in the world and yet not of it.[1]

ther Arrangement

nother service, patterned after a
nd fourfold arrangement—adora-

, confession, affirmation, and dedica-
—has this grouping:
Adoration of God. This part con-
s of the prelude, call to worship,
n, invocation, and collect.
. *Confession of Sin.* The prayer of
fession, silent meditation, words of
rance, prayer for pardon or words
orgiveness, and the Lord's Prayer
included in this section.
I. *Affirmation of Faith.* Here we
e the anthem, the responsive read-
Gloria Patri, Affirmation of Faith,
lessons: Old Testament, New Tes-
ent, and the pastoral prayer.
V. *Dedication of Life.* This final part
udes the offertory, hymn, the ser-
n, an invitation to Christian dis-
eship, hymn, silent prayer, benedic-
, and postlude.
his order has been arranged for the
ılar morning worship service (see
Book of Worship). It may, of course,
varied for special occasions such as
istmas and Easter.
he basic idea behind this arrange-
nt is that the people should be called
to worship by the spoken words of the minister and a hymn of praise and adoration. If the people have a vision of God, through adoration, they should want to make a confession of their sins.

If the sense of forgiveness is present, the gladness in the worshiper's heart expresses the exaltation of his spirit through the movement shown as affirmation of faith, leading to the pastoral prayer.

The need, now, is for the worshiper to indicate his sincerity by making a new dedication of himself and his life to God. Therefore, in this service, all that follows the pastoral prayer assists in creating the mood of dedication.

Use Other Creeds

In thinking of the affirmation of faith, I should like to suggest that wider use be made of the creeds, other than the Apostles' Creed, which appear in the "Orders of Worship" section of *The Methodist Hymnal.* Print the page number in the bulletin and have the people read the designated creed in unison.

This gives variety to the service of worship; it is helpful as a device to relieve the tendency to formalism, and it acquaints the people with expanded affirmations which have grown out of the experiences of men with God.

The service above is a good example of the pattern rooted in the Jewish synagogue service, and also demonstrates what is meant by the term "movement." Here we have alternation and progression in the mood or spirit of worship, shifting the attention of the worshipers from the divine to the human, which is a natural pattern of the mind.

Two other patterns deserve to be mentioned. The first has six parts: praise, confession, pardon, thanksgiving, instruction, and consecration. (See *The Choir Loft and Pulpit,* by Wolfe and Dickinson; H. W. Gray., $1.50).

The second has five parts: presentation, penitence, exaltation, illumination, and consecration. (See *Modern Worship,* by Von Ogden Vogt; Yale University Press, $3.00.)

Each of these patterns follows the basic ideas found in the ancient vision of Isaiah, and with little effort, the leader of worship can incorporate the various elements under these headings.

General Suggestions

It would be well to mention several considerations with regard to all worship services. First, all attempts at display should be avoided. The minister should not call attention to himself by his behavior, dress, or remarks.

Musicians should be as inconspicuous as possible. And remember, the vocal solo is not sung to the congregation as from a concert platform. When this happens, the soloist has intruded into the place that belongs to God! All church music, vocal and instrumental, should be an offering to God, on the part of those performing it.

If ushers are used, their clothes should be conservative and consistent with the purpose of the service. They are the first to meet the congregation on Sunday morning, and if they are unobstrusive, genuinely helpful, and go about their duties quietly, the people will be grateful.

Second, the worshiper's attention should be directed to God by the content and the elements of the service of worship.

We must never lose sight of the fact that in the service of worship we are seeking the face of the living Lord, and every element used should be considered on the basis of whether it can be integrated into that total purpose. Much can be made of the value of silence, when the church is being used for worship.

Third, the people should take an active part in the service of worship, because their participation helps them to express their religious ideas. This may be done through litanies, prayers, responsive or unison readings, hymn singing, and recitation of the creed.

[1] For a fuller discussion of this pattern, see
htman, E. S., *Religious Values* (Abingdon
, o.p.).

Truth About Alcohol

Perhaps more education on alcohol is going on in the theaters than in the schools. From Sheakespeare to Red Skelton, the comedy in drunken behavior has been exploited before the footlights. But it should be understood that comedy is always produced by subtle exaggeration of any foible of behavior. No actual drunken person is ever so funny as the comedian.

Basic Information on Alcohol

Albion R. King

A Youth Center Wins Young People for Christ

Converting a church basement into a youth center gave young people wholesome entertainment in their leisure, and guided many unreached youths into the church.

By WILLIAM CARTER

LIKE MANY PEOPLE I am easily discouraged. I was therefore quite content to take at face value the estimate of many of our townspeople when they said nothing could be done to correct the lack of church interest among the young people in our town.

My own observation, and a few hesitant approaches to some of these young people, only tended to confirm an opinion which was disturbing, yet comforting; disturbing because it meant a poor opportunity for growth in the church, and comforting because it allowed me to escape responsibility for the young people.

Two factors helped to overcome this initial inertia. In my work as a substitute teacher in the local high school, I learned that the young people were in urgent need of wholesome entertainment for their leisure time. Every day spent with them was punctuated with this constant refrain—the lack of places to go and things to do.

The basketball season lasted only three months and for the remainder of the year there was almost nothing to do. The only commercial recreational facility was a small movie theater in a neighboring town, and there were no other provisions in either town.

William Carter is pastor of the Methodist Church in Rose Hill, Va.

Spent Time in Poolroom

Yet young people were numerous. The high school, which serves a large area, had over fifty teen-age boys enrolled from our town of six hundred, as well as a slightly smaller number of girls.

The boys spent most of their weekday evenings in the local cafe and poolroom, and then returned there for their free time on Saturdays. It was a boring routine.

It was in helping to correct this situation that the second factor played its part. Having a great love for the sandlot variety of football, I began to arrange with the boys for a Saturday afternoon game of touch football.

For a while we had eight or ten boys; then one of the boys suggested invading the poolroom for more players. We were successful in more ways than we had planned.

We not only got players, we got spectators as well. Our games began to be more organized, and soon we had a flourishing fellowship.

Our games continued through the winter. We engaged the school gymnasium for Saturdays and played basketball. During the week I visited the school whenever my pastoral calls brought me near it. The pupils soon became friends rather than prospects.

Offer Church Basement

By late summer the time was ripe. We had a new church with a basement assembly room, and a little recreational equipment; so I asked the official board for permission to offer the young ple these facilities for a youth ce

I was overwhelmed with the resp Nearly every member felt inclin say a word about the need for su organization and to pledge per support.

Soon afterward I began to co in a casual way, the friends I had on the football field and in the c room. Most of them were cautious showed guarded interest.

When the next issue of the p paper announced the possibility youth center, there was a buzz of versation about it. Using my small entirely feminine) MYF as a gau waited until interest was widesp and specific.

When it became evident that the t of the interest had changed from "w to "when," I mailed a numbe mimeographed invitations to atte meeting to discuss the possibility youth center. The meeting was ope anyone. Personal invitations were tended to a number of lay people ministers.

Young People Organize

Fifty-four young people, twelve men, and three ministers attended first meeting. The young people still cautious but in good spirits. W it became evident that it was t their project, and not a project of churches, they contributed willingl the formation of the center.

Their suggestions dictated the p of the group, and the organization simple but effective. The young pe elected a president, vice-presid treasurer, and two members at larg serve as a council.

The council was given authorit make rules, purchase equipment, make arrangements with the ch for the use of the facilities.

It was decided to open the ce once a week, every Thursday, from to 9:30 P.M. Games and other eq ment were secured, and the council pointed the necessary committees clerks for the center's canteen, made a list of acceptable chaperon

The chaperons were to be mar couples who would stay with the gr for the entire evening, but who w have no direct responsibility in ganizational or disciplinary proble These were to be handled by the y council.

A few rules were developed whe became evident that some would needed, but the young people are executors of the rules, and appeal adults are made only in unusual sit tions. The rules deal principally v the use of the facilities and equipm of the center.

row Basement

lening night the center had seven-
/o members and one month later
ad one hundred and twenty-two
bers and an average attendance
hety. The group soon outgrew our
nal basement space and had to
into the downstairs classrooms.
th the proceeds from a monthly
of ten cents per member, new
ment was purchased to take care
e larger group. This was super-
l by the council, with almost no
tance from adults.
day, the center is solidly estab-
d. Our membership is as high as
e end of the first month, with a
istently good attendance. We have
no "incidents" despite the fact that
st every family in town is repre-
ed.
denominational or social distinc-
is made, with members of all
ches co-operating in chaperoning
heterogeneous group. The center
shown a consistent financial sol-
y and is now planning to purchase
equipment with its present sur-

gious Values

hat are the religious values? We
no sermons or programs. There
no posters on the walls urging the
gsters on to high-mindedness. No
is required to attend church or any
ious gathering. But the Christian
ficance of the center is clearly evi-

hen we began not a single leader of
roup came to church. Now three of
leaders belong to our MYF, along
four others who were among the
eachables" two years ago. These
n young men have become regular
bers, and are taking leading roles
ur MYF programs.
her young people are responding.
Their hesitancy in going to church
radually being overcome. Many
a new respect for churches and
ch people, and a new regard for
ious values. Every church in the
munity has been benefited by the
nization of the youth center.
e membership of our church is 144,
the town has five other churches.
center is a small church, small
effort.
has succeeded because a group of
l town teen-agers needed some-
g that the church could supply—
because a dedicated group of lay
le were willing to give over their
church to be used by everybody,
no strings attached. They did it
ecause they wanted new members
lory, but because they wanted to
a need.

How the Local Church Can Serve Its Students

"The churches must re-establish the vital communicative link with the campus" so as to insure the continued religious development of its college students.

By F. THOMAS TROTTER

JOHN R. MOTT, by common consent Christendom's most vigorous and effective layman until his death early this year, chose to attend Cornell University as an undergraduate because he had heard there was no serious religious emphasis there. Fortunately, Mott was misinformed.

There was a small group of dedicated Christian students at Cornell and they brought Mott into their fellowship. Before long he was their leader. He continued in this task of leadership in the church for decades to come.

This experience points out a problem that confronts many pastors: how can a local church help with the religious development of its students living away at college?

Churches Unaware of Need

For the most part, local churches are quite unaware of the pastoral concern which is necessary in the first months of college experience. The student, fresh from the comfortable atmosphere of the local church and home, is suddenly confronted with serious problems.

He is expected almost overnight to become adult in many attitudes. He is given much more freedom and operates under far fewer restraints than he did at home.

There is a strong pressure for conformity among freshmen; and previously frowned-upon customs suddenly become live options, dictated by the necessity to keep up with the rest of the class.

These external pressures are matched by classroom shocks. These may be problems of ability to handle the increased volume of work required in college or they may be serious intellectual problems.

In the latter case, college courses in religion and the physical sciences provide students from conservative church backgrounds with serious jolts. Often the student will be required to rethink his whole philosophy of religion as a result of the challenge of intellectual coherence at college.

Church Loses Influence

All of these factors tend to lead the young student away from the influence of the local church. Every campus student worker is familiar with this pattern.

The vast majority of my counseling problems are variations on this theme —the gulf between what we learn of life and religion in the local church and what we discover about life and religion at college.

College religious groups exist to in-

F. Thomas Trotter is a Methodist minister and director of the Christian Association of Boston University, where he is a graduate student. Methodist Student Day this year is June 12.

terpret, within a fellowship, the intellectual and spiritual problems unique to campus life and to train students for leadership in the local church. Pastors must not assume that the campus organization will be able to do the job alone.

We on the campus need the co-operation of the local church. Some practical suggestions, culled from campus experience, may help local pastors in planning for this crucial ministry.

The Methodist Church, through the Woman's Society of Christian Service, provides handy introduction cards to be used by local churches to inform the campus religious workers which students will arrive on campus in the fall.

Last year, on the campus where I have been working, while more than one thousand, five hundred students indicated Methodist relationships, fewer than *twenty* introduction cards arrived from local churches!

Continued Contact Essential

The pastor should be responsible for seeing that someone in the church keeps an up-to-date record on every student. Because of the size of most campuses, this simple introduction card becomes crucial in the contacting of a student by the campus religious organization.

I often think of the enthusiasm with which local churches threw themselves into the task of making servicemen feel a continuing part of a local church fellowship though far from home during the war. A similar enthusiasm is imperative with students, who are in many ways subject to even greater pressures.

There are other ways in which a local church can help. The youth fellowship can become a factor in the normal relating of a high-school student to the college campus group. College groups would be happy to send students to local MYFs to introduce the campus religious program.

Local groups ought to do serious thinking about college and its opportunities and problems. A good high-school youth fellowship is the best insurance that the students who go to college will be active in campus religious work.

It is commonplace among student workers that the best campus leadership comes from local churches which have active programs of leadership training for youth.

Unready for Leadership

A student worker friend said that "student work is like a hen trying to hatch an egg on an escalator." The campus religious program has the student for only four short years.

If the college worker must take two or three of those years to train the student, his effectiveness on campus will be limited and, likely, he will return to the local church unready for real leadership.

The pastor or the W.S.C.S. college secretary should correspond regularly with the student. Some form of personal contact is vital. One church gave a student responsibility to write a weekly column for the church newspaper.

It is not enough to put the student on the church bulletin mailing list. If we really believe that religious work on campus is a part of the life of the church, then the local fellowship must keep in touch with its student members.

Often critics of campus religious programs say that college graduates who took part in these programs do not return to the local church after graduation. The reason is said to be the sophisticated and intellectual approach to religion given in college groups. That is only part of the truth.

Imaginative Communication

The greater reason is this: no matter how much a campus program can emphasize "churchmanship" and encourage students to be good local churchmen, it is useless without the tangible signs of a continuing interest in the life of the student on the part of a vital, concerned local church. Imaginative communication is the answer.

The college campus religious communities are a "gold mine" of church leadership. The local church should plan *now* to absorb the talents and training of its college students into the full life of the church.

One of the reasons for the dynamic quality of campus student religious leadership is that it is youthful, imaginative, and not tied down with family or economic distractions. This produces a quality of Christian leadership that is sorely needed in many local churches.

During summer vacations and holidays, church leaders can demonstrate ways in which students can help the local church. They might be invited to teach in the church school or vacation school, to visit board meetings or commission meetings, and in any other way be introduced to the church and to the areas of service awaiting their leadership after graduation.

Every college student ought to be made to feel the significance of his opportunity for a college education and the responsibility that leadership brings in the local church. In this way the church will be assured of its best college graduates assuming leadership in the fellowship.

This confrontation must be dor the local church and the campus g working together. It cannot be dor one without the other.

Student Conference Helpful

Many churches give scholarship port to deserving students. Some a church-school class makes thi project each year. It is surprising far a little scholarship aid will g making a student budget balance nancial assistance is highly comm able and does convince the student the local church is interested ir preparation for leadership.

But while some churches give ge ously to defray expenses for students, few are aware of the op tunities open to college student national and regional student co ences. Some of the church's top lea address these meetings and the ex ence of participation in a mass me of like-minded students has had found influence on many.

Many denominations hold reg summer conferences, as does Student YM-YWCA. The Stu Volunteer Movement and the Wo Student Christian Federation significant meetings. There was ev college student section at the Evar assembly of the World Counci Churches!

A local church should encourag students to attend these meetings should solicit financial support for expenses of the students. I have wr to many pastors, pleading with the find some means of helping Mary J or John Smith attend a student ference.

An Item for the Budget

Expenses seldom amount to r than fifty dollars, yet most reply financial problems make this aid im sible. This item should be a par every local church budget, and sh not be an option, left to the vagarie chance or an "emergency" fund.

These have been practical suggest and by no means the limit of discus of this problem. But somewhere t is a formula for successful trainin churchmanship through the active operation of the local church campus group.

There is little doubt that the col campus is the "next great missior frontier" of the church. Educators lieve this even if some local chur have not yet noticed it.

How many potential "John R. Mc we have in our schools today, langu ing in squandered time and investm simply because the church has faile see that its pastoral responsibility c not end when the student goes awa college!

Master Plan
r a Rural Charge

This plan has helped one charge gain a new appreciation of the church's expansive realm of service, and a better understanding of its organization.

DON R. YOCOM

MONG OTHER THINGS which I have found useful in a rural charge vo churches is some kind of over-lan which can be easily prepared, ibuted at a small cost, and discussed y by the membership of the ches.

fter some preliminary preparation considerable discussion with the al boards, we prepared our "master ."

ne plan was adapted to our needs includes items of local nature. Any h while plan must, of course, take consideration the various rural cies, such as the county Extension ice, which uses our facilities for Club work and women's Home onstration clubs. In urban areas r groups might be considered.

ur plan explains the organization ne quarterly conference. The main ents of the plan are the four com-ions. When attempting to organize e commissions we found it help-o meet with the members of the nissions, take in hand copies of the er plan, and seek to relate the work ch commission to the total program e church.

ne plan in no way replaces the ipline of the church; rather, it helps people to better understand the plinary provisions for the commis-s.

e have found it to be a good educa-l procedure to use the plan in tings of the official board. There tions related to the total work of hurch may be raised and discussed. rough the use of the plan many of aymen have received a new appre-on of the total realm of a church's

n R. Yocom is pastor of West-and Concord Methodist Churches, tville, Ohio.

service. They realize, too, that the minister has more to do than just preach a sermon or two every Sunday, and they are more willing to co-operate in the various phases of the church program.

The plan, which was mimeographed and distributed with our parish paper, is offered here in hope that, with necessary adaptations, it may suggest similar plans for other rural churches.

The Master Plan

I. Administration

Ministers: bishop, district superintendent, pastor.

Laymen: lay leader/s; lay member of annual conference; members of quarterly conference and official board.

Committees: nominations, church records and history, pastoral relations, policy, and apportionments.

II. Equipment

Persons: trustees; Parsonage Committee.

Church: adequate for total program of worship, education; evangelism, social and recreational activities, community activities.

Parsonage: adequate for a pastor with a family; with a garage; with a study, if none in church; with a garden.

Other property or equipment.

III. Commission on Membership & Evangelism (Discipline ¶ 221)

Promotion of total program of evangelism.

Religious censuses and surveys.

Personal evangelism: pastor, teacher, *all* of us.

Literary evangelism: *The Upper Room,* Gospel tracts, the parish paper, *Christian Advocate,* printed sermons.

Visitation evangelism: "Fishermen's Club," going out two by two.

Mass meeting evangelism: revivals, Lenten services, "one night" and week-end services with outside groups.

Radio evangelism: Broadcasts on WRFD, WWSO, etc.

Maintaining proper records: of baptisms, members, etc.

Assimilation of new members: membership "friends"; give this work to new members.

IV. Commission on Education (Discipline ¶ 224)

Directing education work of the church.

Organization: the church school, includes home department, nursery home roll, Sunday school and MYFs, vacation Bible school, preparatory membership classes, mission study classes, summer camps, institutes.

Materials: necessary teaching aids, including audio visual aids; necessary student aids; literature: Sunday school papers.

Workers: officers and teachers.

Finance: freewill offerings separate from regular church finance.

Use of records: membership, attendance.

V. Commission on Missions (Discipline ¶ 236)

To develop the missionary imperative!

Organization: co-operate with the W.S.C.S., Sunday school, and MYF.

Procedure: study in classes the work of missions, home and abroad; cultivate special projects; hold special missionary days once a month, once a quarter, or one week each year; work with World Service agencies, with area and conference benevolences.

Finance: separate funds, though reported in budget and every member canvass.

VI. Commission on Finance (Discipline ¶ 239)

[*Continued on page 46*]

The Fountain

End

. . . All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

—Dale Evans Rogers, in *My Spiritual Diary* (Fleming H. Revell Co.)

Surprises

A significant difference between worship in the Church of Scotland and worship in the Church of England is that in the former you can guess pretty well, after a little experience in listening to sermons, what the minister will have to say about the text he announces (down even to particular illustrations which faithfully dog certain scriptures round the country until they are quite emaciated), but not so well what he may say in his prayers; whereas in the Church of England you know to a syllable what is coming in the prayers, while the sermon may surprise you.

—A. C. Craig, in *Preaching in a Scientific Age* (Charles Scribner's Sons)

Impression

A young child was once sent up into the gallery of a large (non-Anglican) church while the Sacrament of the Lord's Supper was being celebrated below. She was too far away to hear any words; but the sight of the congregation, absorbed in this act of worship—of her parents, lost in some reality greater than themselves—the slow reverent movements of the officiating minister, and of the elders as they moved quietly from pew to pew, the whiteness of the "fair linen cloth" on the Communion Table, and—above all—the silence, made a lasting impression on her young mind. Dimly, and perhaps hardly consciously, she was already aware that God was here, acting and living, in this "brief, grave and still Sacrament."

—Olive Wyon, in *The Altar Fire* (Westminster Press)

Dead-level Best

Dining in a New York City restaurant recently I watched a young lady seated across the room. She was a beautiful girl, wholesome in appearance, about eighteen years old, and apparently waiting for someone who was to join her. She was wearing an extreme, off-the-shoulder black gown that seemed almost incongruous with her fresh youthfulness. She had ordered a cocktail and was sipping at it—doing her best to cover up the grimaces that the alcohol brought to her face—the while taking obviously inexperienced puffs on a cigarette in what she fondly believed was a sophisticated manner. I thought, "There is a girl doing her dead-level best to look *worse* than she is!"

—Charles B. Templeton, in *Life Looks Up* (Harper & Brothers)

Relief

To heal and minister to human bodies we must heal and minister to people's minds.

Wrong-doing is a great wrecker of life if it stays within the personality. We must teach people that they have the way for immediate relief through God's forgiveness.

—Albert P. Shirkey, to the National Association of Methodist Hospitals and Homes

First Step

Various observers of the conference on Faith and O in Lund have given quite contradictory opinions abou conference. On one side it is maintained that Lund sh significantly that the ecumenical movement has ar at a dead end. On the other side it is just as defi maintained that Lund marks the beginning of a new e in ecumenical labor. These two conceptions are not s posed as it might at first appear. To be sure Lund n the end of an era in the movement, but that does not that the work of the past has been in vain. On the trary, such work was a necessary stage of the way. may not stop there as though the goal were therewit tained. It was really necessary for the confessions churches) to become acquainted with the distinctive c acter of one another. But their meeting was only the step. Now a new step has to be made.

—Anders Nygren, Bishop of Lund, Church of Swede the World Council Assembly

Whose Side?

Oliver Cromwell had a way of seeing divine dispe tions in current events, such as battles, but at this dist it is somewhat more difficult for us than for him t sure that God was on the side of Independency and New Model Army.

—E. Harris Harbison, in an address to the Faculty Co ence on Religion and Education, Montreat, N. C.

The Secular

An "examination of the current attack on secular is made by Edwin E. Aubrey in the book, *Secularis Myth* (New York, Harper & Brothers, 1954. $2.50). author is professor of religious thought at the Universi Pennsylvania. He thinks secularism has become a pop rallying cry for religious forces, but that it is being use a "stereotype," or a convenient vague slogan. He asks question: "Is the church actually cutting itself off f valuable allies by ill-defined, ill-considered attacks u them?"

Professor Aubrey writes mainly in four areas, sum up as follows: The church attack on secularism has bec so diffuse as to be misleading. The history of Christia reveals "repeated influence from secular quarters." "T have been spiritual values in secular movements, w Christianity cannot claim to have originated. . . ." "We n a new strategy which is at once humbler and bolder, plaintive and more responsible."

He writes that, contrary to oft-repeated assertion, Christian churches did not operate the first hospita the world; the operation of hospitals by churches is result of church cooperation with secular forces. As a versity professor, Dr. Aubrey resents church criticisr universities because of their secularism. He observes "the church has not mastered the art of education enc to do a significant job in its own domain. . . ." He asks churches to reappraise their attitudes toward intellect who are not in the churches, and also toward "the s idealists" outside the fold.

If the church will acquire "a humbler heart and a cle head, it may yet save men through its loving coopera and lead them to a larger life not only in the beyond in this world as well."

—From *Information Service* (National Council Churches), February 5, 1955

ícizes Toynbee

LIE ABOUT THE WEST (A re-
se to Professor Toynbee's chal-
e), *by Douglas Jerrold. Sheed
Ward, 85 pp., $1.75*

UL A. CARTER

is a book about a book; namely,
J. Toynbee's *The World and the*
(Oxford University Press, $2.00).
ee's philosophy of history has
ging implications for all reli-
gions; many read-
ers of THE PASTOR
will therefore be
interested in this
latest contribution
to Toynbee criti-
cism.

OYNBEE

Douglas Jerrold,
a distinguished
British Roman
Catholic, has writ-
ten a brilliant and
angry "response" to
Toynbee's "chal-
" Jerrold's thesis is, in brief, that
ee is unfair in picturing Western
zation as an "aggressor" against
st of mankind during the past
seven hundred years.

old finds, on the contrary, that
est has been on the defensive dur-
ost of this period. Indeed, his
rises from the fact that the West
on the defensive, and from the
tion that Toynbee's argument
ns that defense.

old, like others who have criti-
Toynbee, is concerned with Toyn-
cultural relativism—with his as-
ion that Western Civilization is
ne among many high Civiliza-
all equally meaningful.
says Jerrold; Western Civiliza-
unique. Its religion, its institu-
its human values are a distinctive
ge which must be conserved and
ed against Communism and
t secular humanism.

old evidently regards Toynbee as
lar humanist. This is a strange
sion, indeed; most secular hu-
ts would dismiss Toynbee as
ssly religious. There are sub-
in Toynbee's thinking which
scaped Jerrold's attention, and it
r that he is overstating his case.
thermore, if the uniqueness of the
is blurred in Toynbee's writings,
d errs on the other extreme; he
to say, "The West, right or
."
effort to assert Western values,
Jerrold declares on his final page, has never "been productive of anything but good." One thinks of the impact of Western values on, say, the American Indian, and shudders.

Suspect as he is to many historians and theologians, Arnold Toynbee has made a genuine effort to free himself of what he calls Western Civilization's "parochialism" (provincialism)—to free himself, in short, from just such a viewpoint as Jerrold's.

It is unfortunate that Jerrold's historical analysis—sometimes excellent—is often swallowed up by his anger. It is unjust to Toynbee to describe the result of these labors as a "lie."

Warm Study of Jesus

JESUS AND HIS MINISTRY, *by Wallace Eugene Rollins and Marion Benedict Rollins. Seabury Press, 299 pp., $4.00*

By FRANK W. CLELLAND

Two well-trained New Testament scholars (husband and wife) have collaborated in producing a study of the adult life and ministry of Jesus which should receive wide approval and use.

The merits of a book should be judged, first, by the purpose of its author and, second, by the degree to which the author's purpose has been achieved.

The purpose of this book is stated as follows: "This is a historical study of certain aspects of Jesus' ministry and of Jesus himself as his ministry reveals him. We have attempted to bring out both critical considerations and religious values in each part of the work. . . ."

This high purpose is enough to demand the best technical scholarship and to challenge the most genuine religious experience and spiritual insight. To what degree have the authors achieved their purpose?

In the judgment of this reviewer they have been eminently successful, both in scholarship and religious evaluation. They have used, simply and skillfully, the methods and results of the best biblical criticism—textual, literary, and historical—in their study of the major events of Jesus' ministry, and the most revealing aspects of his personality, his teaching, and miracles.

They have drawn heavily upon the critical work of the best liberal scholars, as indicated conveniently in ample footnotes, but they have not hesitated to express their own views where scholars disagree.

Coldly critical study alone, as basic and necessary as it is, cannot achieve the desired goal without the sincere and genuine experience of Christian discipleship. The reader of this book is made happily aware of the degree to which the authors have been guided by this principle.

Their success in combining critical knowledge with warm religious understanding may be seen in their handling of Jesus' baptism and call, his wilderness experience, his transfiguration, or the Last Supper and Gethsemane.

For example, Jesus' wilderness experience is "not so much a testing *of Jesus* by Satan as a testing of the popular Messianic expectations *by Jesus* in the light of his basic conceptions of God's character and purpose."

Their handling of the miracles of Jesus, especially the supreme miracle—his Resurrection, shows both critical knowledge and religious understanding guided throughout by tact and common sense.

And dogmas of the church are not allowed to obscure the solution of the critical problems. Rarely does one find so little to criticize and so much to praise as in *Jesus and His Ministry.*

A bibliography of books and articles cited, an index of biblical references, and a general index complete the "tools" of this excellent volume, which may be used as a text for class study or for interesting and profitable personal reading.

The Evangelical Spirit

MODERN CHRISTIAN MOVEMENTS, *by John T. McNeill. Westminster Press, 197 pp., $3.50*

By THOBURN T. BRUMBAUGH

Written and published by Presbyterians, this book deals largely with post-Reformation Protestantism from which Methodism began. The author's first chapter deals largely with English Puritanism which is called the cradle of many of our Anglo-Saxon moods and morals.

While not as closely identified with Puritanism as some of the other nonconformists, early Methodist leaders were likewise deeply concerned with "purifying the Church . . . from accumulated corruptions and abuses," as well as with "a great simplification of worship and life."

Perhaps a little closer to Methodist spirit is the second chapter, on "German Pietism." Not only are the roots of warmhearted revivalism discovered in Zinzendorf and others of the Moravian tradition, but acknowledgment is also made of the origin there of modern

Protestant concern for world-wide missions.

It was, however, in the Evangelical movement in Europe and America that Puritanism and Pietism made their greatest contribution to modern Protestantism, according to John T. McNeill. Emphasized is "Methodist enthusiasm" which at one time was applied as an epithet of ridicule to all evangelicals.

Very interesting is the section dealing with the Calvinist elements in the so-called Evangelical Revival, in which John Wesley is hailed as "the greatest of all leaders." Yet "Wesley was the only eminent Evangelical leader of his time who was an Arminian in theology." Religion, according to Wesley, "is an inward thing, namely the life of God in the soul of man." Nevertheless, the author sees clearly, "there was in Wesley a seemingly easy promptness in bringing the inner principle, which was primary, to expression in corresponding actions."

Discipline, good works, and a fresh presentation of the Gospel as joyful tidings of salvation offered to all by the free grace and love of God, is McNeill's estimate of the heart of John Wesley's message.

Yet Wesley was not Methodist in any narrow sectarian sense; he liked to affirm that he was "of no sect but of the Church of England." With this reminder, the author turns his attention to the ecumenical spirit of evangelism.

"Evangelical missions," he says, "have had a tendency to combat bigoted denominationalism," as evidenced in the formation of the London Missionary Society, the Student Volunteer Movement, the World Student Christian Federation, and more recently the World Council of Churches.

At this point the book becomes a tract, emphasizing the essence of Christianity not as institutional, but as "an invitation to souls undone to share in a new life."

One chapter deals with Anglo-Catholicism, and another treats "The Ecumenical Movement in Historical Perspective." These pages demonstrate that "Christianity is unobtrusively taking on a new magnitude in the world, and equipping itself for triumphs to come."

In a final chapter the author concludes that Roman Catholicism, while "like a medieval cathedral, always crumbling and sometimes peppered with cannon shot, always being rebuilt with slightly altered design," is nevertheless *a medieval cathedral.*

For the ecumenical movement, which "is only beginning," the old cathedral persists as a conservatory of institutionalized virtues which should cause us all to "reflect that in our own churches we are prone to complacency and inertia."

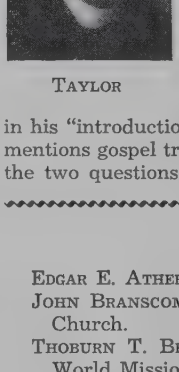
All of which confirms the impression that this book is a tract in behalf of evangelical ecumenicity, albeit a very good one.

God's Good Gift

THE LIFE AND MINISTRY OF JESUS, *by Vincent Taylor. Abingdon Press, 240 pp., $3.00*

By PAUL V. GALLOWAY

Vincent Taylor states that this book is an enlargement from a sketch written for Volume VII of the *Interpreter's Bible.* It may be an "Englishman's sketch" but it runs thirty full pages on large sheets. It begins with hypothesis and all along he likes conjectures, textual variants, and "the context indicates."



TAYLOR

The discussions in his "introduction of several chapters mentions gospel tradition and brings up the two questions of typology and the suggestion that the Markan ou liturgical in origin.

By the time the author got to the chapter, "The Jesus of and the Christ of Faith," I was t that this book would be most to continue reading. It early re me of some European theologia had spent a most profitable day Kingdom; they had been thos discussing only one word.

But Taylor began to mount up curious as to what he meant by ogy" and "liturgical in form." T has given the book much sc study. It is scholarly, and most

He portrays Jesus as the good God and not the prophet of do brings into clear understandin main ideas in the teachings of The chapters on "The Mission Twelve" and "The Confession of take turns that are enlightening

It is good that men of his ac ability can be left alone, or kn to withdraw, for such writing. good Palestinian map and with v ness to spend some hours in reading, this book will make t and ministry of Jesus stand greater and truer ways.

I would not want to spend fou every week with the man, but been helped by the four during I read this book.

Reviewers

EDGAR E. ATHERTON, pastor of Wesley Methodist Church, Bloomington

JOHN BRANSCOMB, bishop of the Jacksonville (Fla.) Area, The Meth Church.

THOBURN T. BRUMBAUGH, administrative secretary, Methodist Divisio World Missions, New York, N. Y.

PAUL A. CARTER, lecturer in history, School of General Studies, Colu University, New York, N. Y.

FRANK W. CLELLAND, professor of New Testament, Gammon Theolo Seminary, Atlanta, Ga.

KENDIG BRUBAKER CULLY, assistant professor of Religious Education, bury-Western Theological Seminary, and co-author with Iris V. C of *Advent and Lent* (Bobbs-Merrill Co., 1954).

CARL M. DAVIDSON, pastor of First Methodist Church in Lincoln, Nebr.

JOHN N. DUTRO, pastor of First Methodist Church, Tishomingo, Okla.

PAUL H. ELLER, dean and professor of Church History of Evangelical Th logical Seminary, Naperville, Ill., and author of *These Evangelical Br ren* (Otterbein Press, 1950).

PAUL V. GALLOWAY, pastor of Boston Avenue Methodist Church, Tulsa, C

ROBERT WHITE KIRKPATRICK, professor of Preaching, Union Theological S inary, Richmond, Va.

DONALD M. MAYNARD, professor of Religious Education, Boston Univer School of Theology, Boston, Mass., and author of *Your Home Car Christian* (Abingdon Press, 1952).

POWERS MCLEOD, pastor of First Methodist Church, Andalusia, Ala.

DONALD T. ROWLINGSON, professor of New Testament, Boston Univer School of Theology, Boston, Mass.

CHAD WALSH, associate professor of English, Beloit College, Beloit, Wis., author of *Eden Two-Way* (Harper & Brothers, 1954).

WOODROW W. WASSON, visiting professor of Church History, Vanderbilt U versity School of Religion, Nashville, Tenn.

tern Morality

OURCES OF WESTERN MO-ITY (From Primitive Society ugh the Beginnings of Christian- *by Georgia Harkness. Charles ner's Sons, 257 pp., $3.50*

OODROW W. WASSON

purpose of this book is to pre- survey of the origins of Western ty from primitive society through ginnings of Christianity.

nning with the powerful moral sanctions of primitive society which took concrete form in the early civilizations of Egypt and the Mesopotamian Valley, the author—an eminent theologian and currently professor at the Pacific School of Religion in Berkeley, California—takes the reader gh early Hebrew morality, the contribution of Israel's prophets ges, the Greek moral ideal, the ce of Roman Stoicism, to the teachings of Jesus and Paul.

RKNESS

book does not present an intri- nass of details, but is concerned nain currents and movements of thought and action taking place ancient world but becoming the tions on which the morality of estern world is built.

se ideals on which Western mo- rests, according to the author, never been superseded, though ave been elaborated and adapted nging circumstance.

ably the last chapter of the book, Beginnings of Christian Ethics," the most controversial to Chris- of various denominations and s of thought.

ugh this reviewer believes that a Harkness has given in an irenic holarly way the main emphases ethical teachings of Jesus and ormativeness, there will be many those of extreme conservative eral thinking who feel that Jesus' gs have been misinterpreted in l important aspects.

extreme conservative (who will s greatest disagreement) will not that the ethical teachings of were influenced in any way by dent ethical thought.

extreme liberal will probably at the author has given too great phasis to the element of sin in teaching and has magnified the uniqueness of Jesus to an unwarranted degree. It will also be felt by the extreme liberal that the element of reason in both Jesus' and Paul's teachings is more important than the author claims.

This reviewer concurs with the author that Jesus was in several ways "a child of his age," but transcended it through the contribution he made in both ethical insight and action. Jesus was no prophet or teacher of gloom or utopian optimist with reference to either man or society.

Harkness portrays Jesus as one who recognized in man the potentiality and possibility of both evil and good. His was an "ethical realism," with love of each and every individual being the most outstanding virtue.

Thus from its emphasis in Jesus' thought and action, the Christian ideal has been from its beginning a socializing agency, a contributor to the beginnings and continuance of democracy.

The book contains a selected bibliography which will assist the interested reader in pursuing further the development of the ethical theory of the ancient world and its relevance to the problems that man faces today.

Inasmuch as the Christian minister is concerned with an understanding of man and society, this splendid book should give him insight into what constitutes Christian ethics, and should stimulate future thought and study.

Pulpit Speaking

SPEAKING IN THE CHURCH, *by John Edward Lantz. Macmillan Co., 202 pp., $3.75*

By ROBERT WHITE KIRKPATRICK

In two ways this book differs widely from many other books dealing with speaking in the church. First, it is written for laymen as well as for ministers and seminarians.

Second, it reveals on practically every page that it was written by one who is not only conversant with the literature of pulpit speaking, but who also moves with a sense of sureness in the literature of general public address, both ancient and modern.

In its plan this volume touches, in turn, upon eight considerations of fundamental importance to the person who is to speak in church. These considerations comprise the chapter headings: the purposes of speaking, preparing and using the mind, preparing and using the body, preparing and using the voice, the listening congregation, outlining for listeners, spiritual appeals, and appropriateness for various occasions.

The material is well selected and is presented clearly, concisely, and interestingly. John Edward Lantz always maintains a practical viewpoint and seldom proceeds far without demonstrating his point by means of a clear-cut example.

Several features of the book deserve particular mention. One is the unusual clarity with which the matter of outlining is presented.

A second is the space devoted to a consideration of the congregation and the way in which a knowledge of the congregation will necessarily influence the proportion, arrangement, and form of the material to be presented.

A third is the comprehensive and effective way in which the nature and use of motivation is developed.

This helpful book is deserving of the attention of all who engage in speaking in the church.

Christian Experience In the Whole Man

OTHERWORLDLINESS AND THE NEW TESTAMENT, *by Amos N. Wilder. Harper & Brothers, 124 pp., $1.75*

By DONALD T. ROWLINGSON

Once I had begun to read this book I could not put it down until I had finished its 124 pages.

Not only is it fascinatingly written, but in a marked degree its message is alive and pertinent to our day. Pastors and all who are trying to interpret the Good News to our desperate age should imbibe deeply from this book.

WILDER

Its major thesis is that the vision of the eternal realities which the Christian Gospel contains, its otherworldly aspects, can become meaningful to us as we understand and take to heart "the social and cultural factors through which revelation was mediated and to which it spoke."

We must overcome the false spirituality of the message and life of modern Christianity which "locates Christian experience in the soul rather than the whole man." Taking our cue from the Bible, and the Bible rightly understood, we must stop short-cutting a great deal of our human nature in our understanding of religion.

We must realize that "God's intimate

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CHARLES SCRIBNER'S SONS
597 Fifth Avenue, New York

commerce with the lives of men" is in the "elemental relationships and natural yearnings like mother love, love of country, and hero worship, which involve our very entrails." Only in this way can Christianity avoid the appearance to modern man of being marginal and irrelevant to his real needs and aspirations.

The theme is developed by a discriminating analysis of recent trends in biblical theology, with special attention to the relationship between the Christ of faith and the Jesus of history.

With great insight the author shows the contributions which modern biblical study can make to the revival of the Gospel in our age. In regard to every specific issue the thesis is reiterated that the otherworldly dimension of Christian reality "roots in very concrete this-worldly realities."

Revelation is a fact, but it "did not act and does not act in a vacuum."

Guidance Needed

YOUR CHILD'S READING TODAY, *by Josette Frank. Doubleday & Co., 328 pp., $3.95*

By DONALD M. MAYNARD

This book can be enthusiastically recommended to all parents. It is interesting; it deals with real questions that parents are asking; it is comprehensive in its scope; and it provides valuable reading lists for all ages.

Josette Frank realizes that parents are frequently overwhelmed by the large number of children's books that are available and that they feel the need for guidance in the selection of desirable books. She has tried "to suggest ways to open up to boys and girls the varied roads they may travel to reading, from their earliest childhood tales to the world of adult books." Included are "suggestions for so managing the many noisier claims upon . . . time and interest—television, radio, movies, records, comics, and other reading—as to fit them all together, along with books into a well-rounded enriching experience."

The book is divided into four parts, the first of which concerns "Parents, Children and Books." The author reminds parents that they must not impose their own reading choices upon children although they should share them with the children.

Reasons are given as to why children read—and why they do not. It is suggested that parents take a "casual" attitude to the reluctant reader, omitting undue pressure upon him to read, but making available to him interesting books and encouraging him t his own choice of reading matte

Part II, dealing with "Book Children Read and Like: Som Differences," has considerable p value. In addition to a consid of such problems as whether or let children read the more viole exciting fairy tales, lists of de books for each age group are gi

Throughout the entire discussio phasis is placed upon an ind child's needs rather than nee general, although it is grante reading patterns do follow recognizable stages. It is note example, that whereas the viole fairy tales are not harmful to children, there are others for wh stories are entirely too realistic

"Special Needs and Values treated in the third section. Her considered such questions as w or not books should be expec build character, how they may the emotional needs of children books are helpful for sex edu and the use of Bible story book chapter on Bible stories has h suggestions, but unfortunately t of Bible story books also co some that would not be recomm by many religious educators.

The chapter on "Comics," on should be read by those who hav Fredric Wertham's, *Seduction Innocent,* offers a calm approa the whole comic book problem.

The author's general position i such books are not likely to b jurious to a child who is emoti healthy and who lives in a home there is steadfast love and affe Neither will comic books perma eliminate the reading of good although there may be periods the reading of comics is excessive

Parents are reminded of the sponsibility to help children selec the great variety of comics thos are desirable.

Part IV treats some of the pro that parents face with radio and vision in the home.

The author deals realistically the nature of television programs selves, what should be done children spend too much time lo at television, whether or not ch should see certain programs, and to meet the conflicting desire family for television programs.

Attention is called to methods th which parents and others have s to improve the quality of televisio grams.

This book is one that parents s purchase for study and use as a It should be in the library of church school.

ictorial Journey ough the Holy Land

DLE OF OUR FAITH (The Holy d), *by John C. Trever. Newsfoto olishing Co., 87 pp., $3.75*

DGAR E. ATHERTON

s book, as its subtitle explains, ictorial journey through the Holy It contains seventy-four beauti- colored photographic pictures of tial places and features of Pales-

ken by the author during the eight ns he spent in the Holy Land in 48 as a fellow of the American ols of Oriental Research, the pic- are placed in historical sequence. begin at the time of Abraham, nuing through the Old Testament d, and including a few of the ipal scenes from the life of Christ. posite each picture is a sketchy page historical treatment of the or age of which the picture is the of interest.

e book, it is stated, was conceived project of the United States Junior nber of Commerce. It was the ummation of an endeavor to find nmon basis for the three or four s—Judaism, Christianity (Roman olic and Protestant) and Moham- nism—which claim Palestine as geographic and historical home. mittedly, under the broad principle "belief in God gives meaning and ose to human life" these faiths do a common basis. Furthermore, a retism can be found in geography, historical background, although does not account for their ideologi- differences.

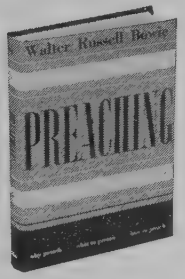
th the actual division of the Holy l into the Israeli and Arabian sec- , however, and with the present re to find a wider brotherhood ng all religious groups, we can be pathetic with the author's purpose. bjective was to bring about a more cious harmony among those reli- s whose symbols are respectively Star, the Cross, and the Crescent. rtainly a common geography ld help. But does it? Maybe a n of proprietary possessiveness pre- s a fraternity which must always unity first in the deeper things of spirit.

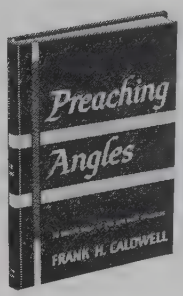
nyone interested in the Holy Land find this book interesting.

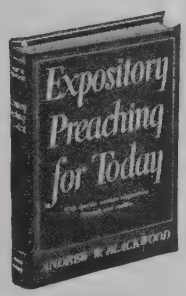
rtainly the book helps one pic- ally and in historical sequence to erstand the Bible. Anyone going to stine would find it rather generally ful as a guide.

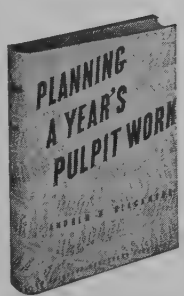
Inspiration and guidance

FOR PREACHING THE GOSPEL OF CHRIST









PREACHING
Walter Russell Bowie

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The Grandeur of The Old Testament

THE OLD TESTAMENT AND THE FINE ARTS (An Anthology of Pictures, Poetry, Music, and Stories covering the Old Testament), *edited by Cynthia Pearl Maus. Harper & Brothers, 826 pp., $5.95*

By KENDIG BRUBAKER CULLY

Due to the complex variety of materials offered and the varying quality of the contributors included, an anthology is never easy to evaluate. This very large and heavy book must therefore fall into the category of works about which one cannot say an absolute "yea" or "nay."

Subtitled *An Anthology of Pictures, Poetry, Music and Stories Covering the Old Testament,* this book is a sequel to Miss Maus' earlier works in similar format and style, *Christ and the Fine Arts* and *The World's Great Madonnas* (Harper & Brothers, $4.95 each).

In each type of material presented, there is the excellent and the ordinary. Possibly the wide audience hop by the publishers and the co would account for the inclusic only of the art of the highest ty also some of a quite pedestrian q

In spite of this, however, the m by virtue of covering a wide rang be useful to many kinds of reader fortunately, the paintings repro are in black and white only. This mizes their appeal, but quite obv the use of color would have m volume out of the reach of mo tential buyers.

The story material is excellent viding a mine for church school ers and preachers. Some of the included are available in almost good hymnal. There are also pieces, such as spirituals, which not be readily accessible elsewhe

This anthology eschews the s forms of poetry in favor, usually, too obviously "religious" compo Here, again, one must be careful generalize, for included are som poems from classical sources. One however, the absence of Dant Milton.

Here and there in the pictur terpretations, presumably writte the compiler herself, one sees the spective determined by a liberal- mistic viewpoint in theology.

For example, in interpreting Brueghel painting, "The Towe Babel"—a fine work of art—th found in the last paragraph: "Wh or not we consider the story o Tower of Babel as fact or fictio one can deny man's compelling to build towers to the sky, or his longing for the starry firmament. these two powerful urges the pro of civilization depends."

Here the author seems to overloo confusion of tongues which follow biblical narrative, whose theme s not to be man's grand aspirations his sinful preoccupation with Whether it is "fact or fiction" is sca the basic question.

There is a grandeur of scope t conception of this work, and the a must be complimented on the structure of her plan. The appe "Origin and Content of the Old T ment," by Professor Robert H. Pfe is a brief but helpful outline o Old Testament books.

The point of view there, too, is sistent with Miss Maus' over-all "The Old Testament owes its o primarily to the religious aspirati the Jews." The exponents of bi theology, now having its renaiss would scarcely agree with that p explanation of the origin of ancient writings.

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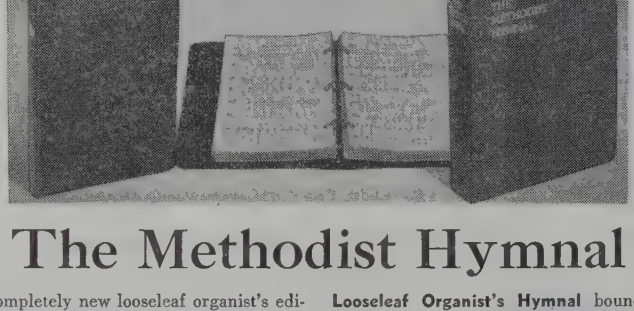

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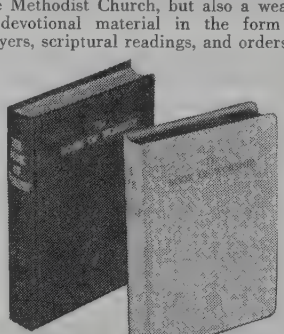

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...ggle for ...pendence

...RROW IS TODAY, *by James H. ...inson. Christian Education Press, ... pp., $2.00*

...ARL M. DAVIDSON

...es H. Robinson, pastor of the ...h of the Master in Harlem, was ...y the Board of Foreign Missions of the Presbyterian Church, U.S.A., on a tour of the world. His purpose was to carry a message from American youth and to listen to the youth of the world, especially to those in Asia and Africa.

...OBINSON

In carrying out this mission he traveled 42,000 ..., visited 16 countries, and gave ...500 addresses. As often as possible ...t off the beaten track frequented ...ourists. This book is a report of ...uthor's findings on his tour.

...erywhere he found that, for the ...time, his race was an asset. He got ...places where white men could not ...He discovered communism every...re, organized to exploit the unrest ...discontent of the people.

...traveled around the world," Rob...n writes, "passing through the vor...f the two revolutions, communism ...nationalism, that are shaking the ...dations of our civilization."

...reporting his experiences he seeks ...terpret the expressed needs and ...es of the common people of espe...y Asia and Africa. Against these he ... to cast a picture of an adequate ...egy for Americans and Christians. ...though Robinson does not mini... the revolution of communism, he is ...inced that the revolution of nation...n is more significant. He feels it ...ot be halted no matter what is ....

...e demand for land reform and the ...e for independence have become ...united purposes of the colored ...les of the world. They will not be ...rted. Our chance to keep their ...dship depends on our ability to ap...ate and understand their aims and ...es.

...ur failures have arisen when we ... failed to demonstrate our faith in ...processes of democracy and our ...pathy for the desire for independ... Our fears have often seemed ...ger than our faith.

We ought to be the source of the greatest encouragement to these people. Too often we have given the impression of relying almost exclusively on the show of force.

Here is a book to ponder and heed. It is a good book for ministers to read and pass on to their laymen. It could well be used as the basis for discussions on world issues.

Needed: New Patterns In Today's Church Life

COMMUNITY OF FAITH (The Changing Pattern of the Church's Life), *by T. Ralph Morton, Association Press, 153 pp., $2.50*

By POWERS McLEOD

Anyone who undertakes the reading of this little volume should first know at least something of the Community of Iona. This movement within the Scottish Church forms the background of experience (along with work in the mission fields) against which Morton examines the history of the church in times of crisis to see its changing forms, and to suggest that the time has come for new patterns in the life of the church today.

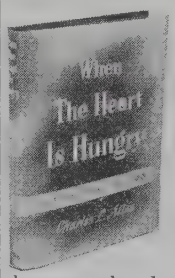
John Oliver Nelson has added a chapter for Americans to this volume. In it he suggests that the situation which is described by Morton is much more relevant to the situation in England and on the European Continent than it is in America.

This may well be true since our "congregational life has not dried out and lost relevance to quite the degree he [Morton] describes." Yet one cannot escape the feeling that Morton is describing a situation within the life of the American church *toward which we are moving.*

The growth of huge congregations is not conducive to the feeling of fellowship and social living which is ideal in the church. The movements to which Nelson points as evidence of the church's vigor are the very movements which signify that some are feeling the necessity to recapture something within the church that is very nearly lost.

We pride ourselves on the increasing lay movements within most Protestant bodies, but one sometimes wonders if the setback seemingly suffered in our theological and social thinking is worth the price.

True, the church in America is growing in every way. We have more members, more money, and better buildings than ever before. But it is also true



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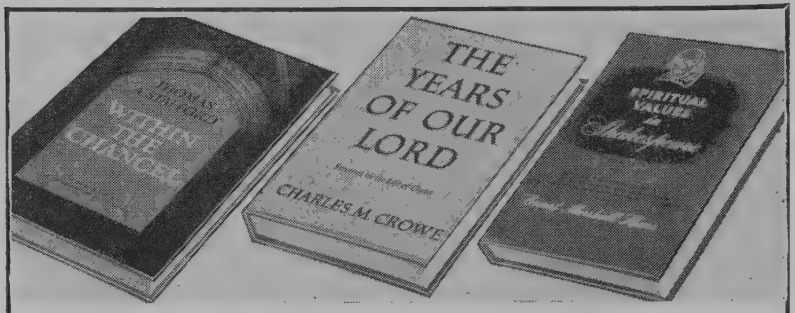
that we have more crime and corruption than ever before.

So, Morton's quotation from Locke, saying that the church is divorced from all the rest of life, may well have meaning for us in terms of where we are going if not in terms of where we are. It is, therefore, most helpful to follow the history of the church's changing life in times of deep crisis.

According to the author, four things are essential in the life of the church: 1) Giving women equal place with men in the church; 2) Bringing the daily work of men into the service of the church; 3) Finding some system of economic life within the church which is different from the extreme competition of the world; and 4) Making real the Christian dream of universal brotherhood.

If we accept these, we cannot help but see that our present patterns are not sufficient for the task.

There may be many who will take issue with certain of the author's economic views. But no one who reads this volume with an open mind can doubt the sincerity of Morton's spirit, nor the necessity for serious thought as to the pattern of the church's life in today's world.



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By John Knox. Dispels the illusion that the New Testament Church was a model of peace and unity and points out that the Apostles' Creed, New Testament Canon, and episcopal leadership are as essential to a united Christian Church as the living spirit of the first century. Sound biblical research.
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A Study of Ideas Among Modern Writ

THE CREATIVE ELEMENT (A
of Vision, Despair and Orth
Among Some Modern Writer
*Stephen Spender. British Book
ter, 199 pp., $3.25*

By CHAD WALSH

The parson's study and the w
garret often fail to maintain c
which is a pity for both parties.

The truth is that the greatest w
of the past hundred years have
been as much preacher and prop
writer—but because their sermons
an unfamiliar ring, the parso
tempted to turn aside with a cu
mark about "these immoral (or
lieving or incomprehensible) writ

Stephen Spender, in this ram
amiable, and perceptive book, pro
an excellent guide for anyone
wishes to understand what a proce
of major literary figures have been
ing about man, God, and society.

He traces three stages as succe
generations of writers react agains
pervasive and deadly materialism
cent times.

One reaction is toward the cre
of a private world of the intellect
heart in which life and real values
flourish. Yeats, with his handi
mythology, is an obvious example.

Then there is the reaction of de
when it becomes clear that the pr
world of meaning cannot survive i
lation from society.

Finally, individualism gives wa
orthodoxy, whether of the Marxist
or the Christian.

What Spender has to say abou
latter alternative is particularly i
esting. He takes very seriously in
the "return to Christianity" on the
of such writers as T. S. Eliot and E
Waugh, but criticizes it sharply be
it is more concerned with the past
the present, and is introspective
turned toward thoughts of death r
than life.

What is needed, the author argu
a recognition that "the answer to M
ism is to accept the challenge o
necessity of world-wide social ch
but at the same time to regard th
dividual with Christian charity and
tice.

I must admit that Spender's crit
seems well founded to me. I only
he had paused to say something
Novelist Alan Paton, whose work
tains precisely the combinatio
Christian faith and social alertnes
is so lacking in many writers o
"Christian renaissance."

plified Approach Part-time Teachers

RPRETING THE BIBLE TO UTH, *by James T. Carlyon. Abon Press, 155 pp.; paperbound,*

HN N. DUTRO

his book James T. Carlyon takes tage of cumulative thought and ence to compile for prospective rs of youth a simple, direct out- f approach and interpretation of ible.

writes with the realization that the ge teacher of the church school is scholar of the Bible, but a lay- having to keep at least one step be- his pupils.

realizes that the layman who es does not have the time to make prehensive study of either his ma- s or of educational methods, and s book he simply condenses each ct. Thus the book is both short eadable.

lyon has instilled within himself ries to implant within his pupils ositive approach to the Bible and tian theology. This book reflects ositive attitude.

ere are a minimum of negatives to und. Certainly the positive attitude advantage to the teacher since no is so rebellious as a present-day ager approached in a negative ner.

some respects Carlyon's book is similar to Ethel L. Smither's *The f the Bible With Children* (Abing- Press, $1.00). Both reflect liberal ogy, personalistic philosophy, and ocial gospel.

th attempt to interpret a Bible en for adults to the age level of the to be taught, and to connect the ings of that Bible to real life sit- ns. Both briefly describe the char- istics of major methodologies of ing techniques so as to equip the time teacher for his job.

r the purpose for which it was en—a simplified guide for the lay- who is a part-time teacher—this is excellent. The author makes the er aware of church school dy- cs without the use of technical uage.

e teacher becomes aware of him- and the pupil as persons-in-rela- not only as persons-in-relation each other but individually and ctively with God. The Bible be- s a tool with which to enrich that ionship and also to bring it into focus as standing in judgment before God.

This book will not satisfy the erudite student of religious education because of its elemental nature. It was not primarily aimed at them. Nor was it written for the theologian or philosopher. Yet its very simplicity is a lesson in the understanding of experience and the patience of years.

When God Meets Man

THE CREATIVE ENCOUNTER (An Interpretation of Religion and the Social Witness), *by Howard Thurman. Harper & Brothers, 153 pp., $2.00*

By JOHN BRANSCOMB

God seeking man, and man through religious experiences seeking God, will result in an encounter that is conducive to creative thinking and living. This is the major premise of Howard Thurman in this brief but stimulating book.

THURMAN

It is quite conceivable that if there are purposes in the mind of the Creator, and if one enters into fellowship and communication with the Creator, then he would as a result be exposed to the vision of his purposes. The degree to which he responds to that vision will determine the degree to which he participates formally and consciously in those purposes.

In his development of the theme of the creative encounter possible between God and man, Thurman introduces one to the inward significance of religious experience and points up the necessity of relating the inwardness of religion to man's outward affinities and contacts.

In two other chapters the author, with poetic expression and philosophic insight, leads his readers into a realization of the inner need for love and the necessity of expressing that love in creative service to persons and institutions which make up the outer world.

Man is prepared for the creative encounter through prayer and suffering, growing in religious experience until the totality of his personality is surrendered to the mind and will of God. What happens to the individual is determined by what it is to which he surrenders.

The very heart of Thurman's message is to be found in his insistence that man find a new center around which to operate, one that will relax his hold on

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himself to the degree that a different kind of value is placed upon his physical existence. Then death will no longer appear as the great specter, and its power over the individual life will be broken.

That to which man is committed must be of such profound importance and supreme worth to him that in exchange for this sharing, his life, his physical existence, is of no consequence. If he holds his life of supreme worth, then he can always be enslaved and mastered.

New-centeredness for man means that God becomes the custodian of his conscience. In man's outer relations he must carry this God-centered conscience, lest the group become the custodian of his conscience.

How does one know that his obedience is to God? In answer the author says that the Christian finds the clue to this question in the life and teachings of Jesus who was in all things God-centered.

The Creative Encounter is not a book that can be grasped while one reclines on a soft couch munching nuts and chocolates. But if one desires to move into a study that will help him experience a creative encounter with God, Thurman has the key that will open many vistas.

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An Explanation Of Congregationalism

CONGREGATIONALISM: A RESTATEMENT, *by Daniel Jenkins. Harper & Brothers, 152 pp., $2.00*

By PAUL H. ELLER

A simple foreward, nine all-too-brief chapters and a short index constitute this little book of 152 pages which will provide both historical information concerning Congregationalism, and provocation of mind and soul for the inquiring reader of any Christian communion.

Daniel Jenkins, who serves on the faculty of Chicago Theological Seminary for a part of each year and as pastor of the Oxford Congregational Church, Surrey, England, for the remainder of the year, is singularly qualified to discuss Congregationalism.

For some, the ecumenical movement is relatively unknown. For some, it is relegated, with too obvious satisfaction, to the so-called "ecu-maniacs." Happily, for some, and among them Jenkins, it is a searching movement demanding men to inquire "whether we have fully grasped all its implications for our own church and the way we try to live the Christian life."

Each participating church is under the compulsion: 1) to survey itself in the light of the New Testament Church; 2) "to humbly seek from other churches the ways of making up that which is lacking in its own life," and 3) to appraise itself as a cultural phenomenon.

The author, with a clear-eyed love, frankly faces the strength of Congregationalism's early testimony and the weaknesses of its later expression. He is appalled at the "trivilization" enervating so many churches.

From "religious individualism," Congregationalism is summoned to regain what P. T. Forsyth called a "founded freedom." In this brief book, far-reaching issues for every Christian and every Christian communion are confronted.

One of the ironies of American theological education is that while the study of comparative religion is commonly a required course, few seminaries—if any—offer a course in comparative church polity which would present the "genius," the organizational pattern, and the declared reasons-for-being for our twenty largest Christian communions.

Is it any wonder that "churches have only the vaguest ideas of what churches other than their own are like"?

Jenkins is to be commended for his vivid, terse, and thoughtful explanation of Congregationalism. Which of the denominations will be next to pres[ent] itself in the light of "the great ne[eds] of our era"?

A Master Plan

[*Continued from page 35*]

Purpose: to meet financial ne[eds] church; to train in stewardship.

Methods: a well-publicized b[udget] an every member canvass to give [in]mation; ethical care and use of [funds] special projects in giving; an au[dit] committee; recommendation of ti[thing]

The church school should pay it[s] way. Sunday school and W. [S.C.S.] should not have to pay church [budget]. They can help but should not be [obli]gated.)

VII. Worship

To train in worshiping God.

Committees: music, altar [and] munion stewards).

Group worship: church ser[vice] prayer groups.

Personal worship: in the above [and] of *The Upper Room.*

An "open church" sanctuary.

VIII. Social and Recreational Acti[vities]

How? Through "family nig[ht]" organized class groups, fourth com[mu]sion of MYF, church suppers.

IX. Lay Activities

All above sections include lay [participation].

Here are specific lay activ[ities]: church and/or charge lay leader[s]; delegate to annual conference, di[strict] and conference lay activities, [local] church—W.S.C.S., men's brotherh[ood], MYF, farm and home committee.

X. Co-operation with other Age[ncies]

Church: our denomination, other[s] nominations around us, council[s] churches; ministerial associations.

Education: The public school.

Patriotic: American Legion, etc.

Social: Red Cross, Tuberculosis [So]ciety, etc.

Rural: County Extension, 4-H C[lubs] Grange; Farm Bureau; Soil Conse[rva]tion Service, U.S.D.A.; F.F.A.; F[arm] and Home Administration, tied in [with] the Farm and Home Committee.

Public relations: newspapers, r[adio] (& TV), for promotion of attenda[nce] for cultivation of interest.

XI. Pastor's Personal Activities

Church work: pastoral and adm[in]trative work; preaching and its pr[epa]ration; equipment, auto, office, etc.

Personal religious life: reading, Bible study; prayer and meditatio[n]

Home life: family interests, ed[uca]tion and books, finance; relations with friends; rest, relaxation, hobb[ies]

OOKS riefly Noted

TESTAMENT STUDIES, Vol. I, 1, *edited by M. Black, et al. rnal Department: Cambridge versity Press; 75 pp.; $6.50 for lume of four parts; single num-s, $2.00 each plus postage*

September the first issue of this uarterly journal appeared. It is an ational periodical of New Testa-studies, sponsored by an interna- organization of New Testament rs. The editor is Professor M. of Edinburgh, Scotland. This is larly and technical journal "con-l to promote better understand-the New Testament documents light of the fullest knowledge ble and with the assistance of st interpretative skill in our day." es may be published in English, h, or German.

REFORMATION ERA, 1500-50, *by Harold Grimm. Macmil-Co., 675 pp., $6.50*

s one-volume study gives a com-nsive treatment of the period of Protestant Reformation, covering ears 1500-1650. It takes the form extbook, and the author is pro- of History in Indiana University. ook treats the upheaval of the l in many spheres of thought and . The author uses the word Ref-ion as "involving the rise of an elical Christianity, called Protes-m, which could not accommodate to the old theology and ecclesi-l institutions." There is a chapter e reform movement within the n Catholic Church, and others vith the relationship of the reform ments in Protestantism and in Ca-ism.

SONALITIES AROUND PAUL, *Holmes Rolston. John Knox ess, 206 pp., $2.50*

outstanding student of the New ment gives us here in readable arrrative form, insights into the nalities of the men and women helped or hindered Paul. The r, editor of the Presbyterian (US) l of Christian Education, feels that ind of study is revealing of Paul lf. This book is not fiction; but in teresting way the author brings e stories of the men and women significantly involved in the ori-f Christianity.

CUSTOMS AND CULTURES (Anthropology for Christian Missions), *by Eugene A. Nida. Harper & Brothers, 306 pp., $4.00*

A popular treatment of "Anthropology for Christian Missions," by the secretary for Translations of the American Bible Society. Material for his book is based on visits with missionaries in about fifty different countries, and on notes he has made in the field dealing with varying customs, mores and practices in the various existing cultures he has visited. This is a lively account with many illustrations.

WORSHIP TIME, *compiled by Edward D. Staples. Upper Room, 256 pp.; 50 cents, single copy; 12 copies, $5.00*

More than two hundred devotionals prepared especially for the use of families with young children.

JOHN WHITGIFT AND THE ENGLISH REFORMATION, *by Powel Mills Dawley. Charles Scribner's Sons, 254 pp., $3.50*

This is a history of the church in England in the Elizabethan period. It is centered in the work of John Whitgift, Archbishop of Canterbury from 1583 to 1604. It is Whitgift and not Hooker, says this author, who "is the typical Elizabethan churchman." Dawley is professor of Ecclesiastical History in the General Theological Seminary (Episcopal), New York.

CHRISTIANITY AND WESTERN CIVILIZATION, *by Carlton J. H. Hayes. Stanford University Press, 63 pp., $2.50*

The West Memorial Lectures, delivered at Stanford University by the emeritus professor of History in Columbia University.

THE CHRONICLER'S HISTORY OF ISRAEL, *by Charles C. Torrey. Yale University Press, 207 pp., $5.00*

Modern study of the Old Testament has confirmed the old Hebrew tradition that the books of Chronicles, Ezra, and Nehemiah originally constituted a single work. This volume by the professor emeritus of Semitic languages at Yale University restores the original form of the narrative with its parts in their proper order: Chronicles-Ezra-Nehemiah. It is believed that this has not been done before in the Christian Era. Following an introduction, the text of these books is given first in the Hebrew and then in English translation. It will be most helpful to the serious student of this section of the Bible.

A NEW TESTAMENT COMMENTARY, *by Ronald A. Knox. Sheed & Ward, 322 pp., $3.75*

Treating the book of Acts and Paul's letters, this is Volume Two of a short New Testament commentary by an able Roman Catholic scholar and theologian. This volume bears the official approval of the writer's church. Knox treats here Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians.

JOHN WESLEY: CHRISTIAN EDUCATOR, *by John O. Gross. Methodist Board of Education, Service Dept., Box 871, Nashville, Tenn., 30 pp.; 15 cents, single copy; $1.25, 12 copies; $8.50, 100 copies*

John Wesley was a man of many roles. This pamphlet treats his educational philosophy and outlines some of his activities as an educational leader of his time. Wesley's work as an educator is an important part of the heritage of The Methodist Church and suggestive for us even today.

20 STEWARDSHIP SERMONS, *pastors of the Evangelical Lutheran Church. Augsburg Publishing House, 227 pp., $3.00*

These are sermons on stewardship by the pastors of the Evangelical Lutheran Church. It is interesting to see how ministers of other denominations treat this theme.

THE WORLD IN TUNE (Prayers, Poetry & Prose Selections), edited *by Elizabeth Gray Vining. Harper & Brothers, 124 pp., $1.75*

Poems and prayers for the devotional life, edited with comments by a member of the Society of Friends. She is well known to Americans as tutor during the American occupation of Japan to the Crown Prince, Akihito.

MAN AND CHRIST, *by Albert Clayton Reid. Duke University Press, 90 pp., $2.00*

This is an interesting and helpful statement by a teacher of philosophy who puts Christ at the center of his own thinking. In this paperbound book the author treats problems that relate to the meaning of Christ in today's world. This is the record of a series of lectures to members of the Phillips Brooks Club at Duke University, an interdenominational group of ministers. Albert Clayton Reid is a layman and professor of Philosophy at Wake Forrest College.

Your Right to Say It

[*Continued from page 1*]

But I cannot go along with Lowell when he says he reads no fiction. How can he know what his hearers are pursuing if he does not? Some athletic games I did not care for, but I went often as I knew my youth were interested.

There is a great sermon in Victor Hugo's *Les Miserables* (Modern Library, Random House, $2.45), "The Tempest in the Brain"; or in *Dr. Jekyll and Mr. Hyde* (Thomas Nelson & Sons, 98 cents). Last summer I got a sermon from Bruce Lancaster's new Revolutionary novel, *Blind Journey* (Little, Brown & Co., $3.95). . . . I do not always agree with Bishop Kennedy's selections, but I like his reviews. . . .

G. F. HUBBARTT

Warren, Ind.

Color Scheme Simplified

EDITOR: I was unhappy with George Hedley's article on "The Use of Liturgical Colors" (THE PASTOR, Feb., p. 29). He says, "The Editor tells me that there is some confusion about liturgical colors and their use for the special days and seasons. . . ." I fear that after the article is read by most Methodist ministers that confusion will still exist.

There is a good discussion of the historical use of color, but when it comes to making application to Methodism today there is little help, for the author does not seem to know about the Christian year as outlined in the Book of Worship.

A Methodist minister looks at the calendar there printed and wants to know what color to use for, say, Whitsuntide, and what does he learn from brother Hedley's article? Nothing! Instead he finds mentioned several days which he never heard of, and which not one Methodist church in five hundred observes: Ember days, Rogation Days, Septuagesima, not to mention *Gaudete, Laetare,* and feasts of the Virgin Mary!

I would suggest the following simple schedule:

Advent	Purple
Christmastide	White
Epiphanytide	Green
Lent	Purple
Eastertide	White
Whitsuntide	Red
Kingdomtide	Green

For special days: white for rejoicing, purple for penitence, and red for martyrs and the Holy Spirit.

Granted that the discarding of the long season of Trinity may seem a bit of an innovation; regret, if you will, that the season of pre-Lent is left out of the calendar in the Book of Worship.

Still, if we are to "make sense" liturgically, as a great world-wide church, we ought at least to have a unified calendar. One is provided in the Book of Worship. Let's use it!

NEVITT B. SMITH

Sellwood Methodist Church
Portland, Ore.

Liberal Bias

EDITOR: It is not my usual nature to make public reply and disturbance, especially by means of the printed page, but I feel that I cannot, as a Christian minister, keep silent. . . .

However, in your September issue you published an article, "The Deity of Jesus," by J. Birk Johnson. Since he calls those of us who believe the Christian doctrines of the historic Christian faith ignorant (p. 7), and infers that we are fearful, unthinking, and not intellectually honest, I feel I must say just a word concerning this.

Isn't it unfortunate that so many alleged Christian ministers cannot believe the Bible to be God's Word? Old Arians never die; they don't even seem to fade away! One of the unfortunate aspects of the finality of death (in relationship to this present earthly society) is that Mr. Schliermacher cannot come back to tell us if he still holds to the teaching that in Christ, man became God, or if he presently would teach that God became man in the Incarnation!

Mr. Johnson certainly has the right to attempt to cast off all bias in the examination of Scripture. However, in departing from the evangelical bias, he has not been equally careful to keep from the old worn out liberal bias.

What moral right does liberalism, which seems so anxious oftentimes to exalt ethics and disregard theology, to infringe upon the Christian Church by calling those adherents of evangelical historic Christian doctrine unthinking, ignorant, and untrustworthy?

If liberalism desires to proclaim that which is contrary to Christian doctrine in the historical sense, why does it not at least be ethical enough to label itself with a new organizational name, instead of parading under the banner of the Christian Church? . . .

RODGER H. DALMAN

American Reformed Church
De Motte, Indiana

Opinions at Variance

EDITOR: In the January, 1955, issue of THE PASTOR there appeared an article by A. Dudley Ward, "What Is the Board of Social and Economic Relations Doing?" One section of this article dealt with the question, "What does the board have to say about Senator McCarthy's methods of exposing communism?"

We found our opinions are at variance with those expressed in this section, and here summarize them:

We agree "that communism must be resisted," but we do not believe that it is being "resisted by its own methods" by Senator McCarthy or any other Congressional investigating group. We would call attention to the fact that the methods of communism are totally different from the methods of Americanism. . . .

Secondly, we would offer a few words of understanding about loyalty oaths. Our government does not rely exclusively on loyalty oaths in the fight against communism; but uses this stratagem as an effective, efficient, and proper measuring in this fight.

Like X-ray is a tool for combatin cer, so a loyalty oath may be em in combating communism. Some have the mistaken idea that a loyal signifies predecided suspicion or gu

All branches of our governme Armed Forces, and many other or tions use the loyalty oath as a sym unity, faith, and reliance. We all allegiance to the flag of the United Isn't this an oath of loyalty? Why any loyal American refuse to endo oath stating his loyalty? Is this un tutional, or an infringement on pe liberties? . . .

Next, the generality about the "irresponsible accusations" needs deserves clarification. (If there is a acteristic that is basic to our system c ernment, it is the candid examinat facts!) Our Congressional investi committees spend countless hours i haustive research and preponderou amination! . . .

Fourth, we feel that any "cour and loyal citizens" should not be cons branded if quizzed on matters of lo It is our belief that a conscience American must gladly testify, profe commit himself for his country if th casion arises. . . .

Fifth, water seeks its own level company a man keeps is a good ind of the man himself. . . .

This question of "guilt by associ has gone to the Supreme Court ruled:

"One's associates, past and prese well as one's conduct, may properly be sidered in determining fitness and lo From time immemorial, one's repu has been determined in part by the pany he keeps." . . .

Six, the national apathy about co nism is startling: "I think we worry communism too much." This is the u tunate attitude of too many. Commun the *big* problem for America today.

Finally, we believe in freedom of th and expression. We are concerned, ever, whenever the use of these freed employed and abused by the comm for their Godless ends. Communists, opinion, have used the American fre of thought and expression for their American purposes by, among other t (1) distortion, (2) falsehood, (3) co ment. In advertising, the qualifying of any advertisement is: is it the Any advertisement that tells the trut be printed. If communism would ad truthfully; i.e., show the anti-God, family, anti-freedom creeds of their then we would not oppose but enc such advertising. . . .

The section we have examined cri is vague and to us too general. We appreciate more specific and docun statements on this subject. We wil come correspondence with readers PASTOR if their purpose, like ours, i lectic.

HUGH BUR
RICHARD

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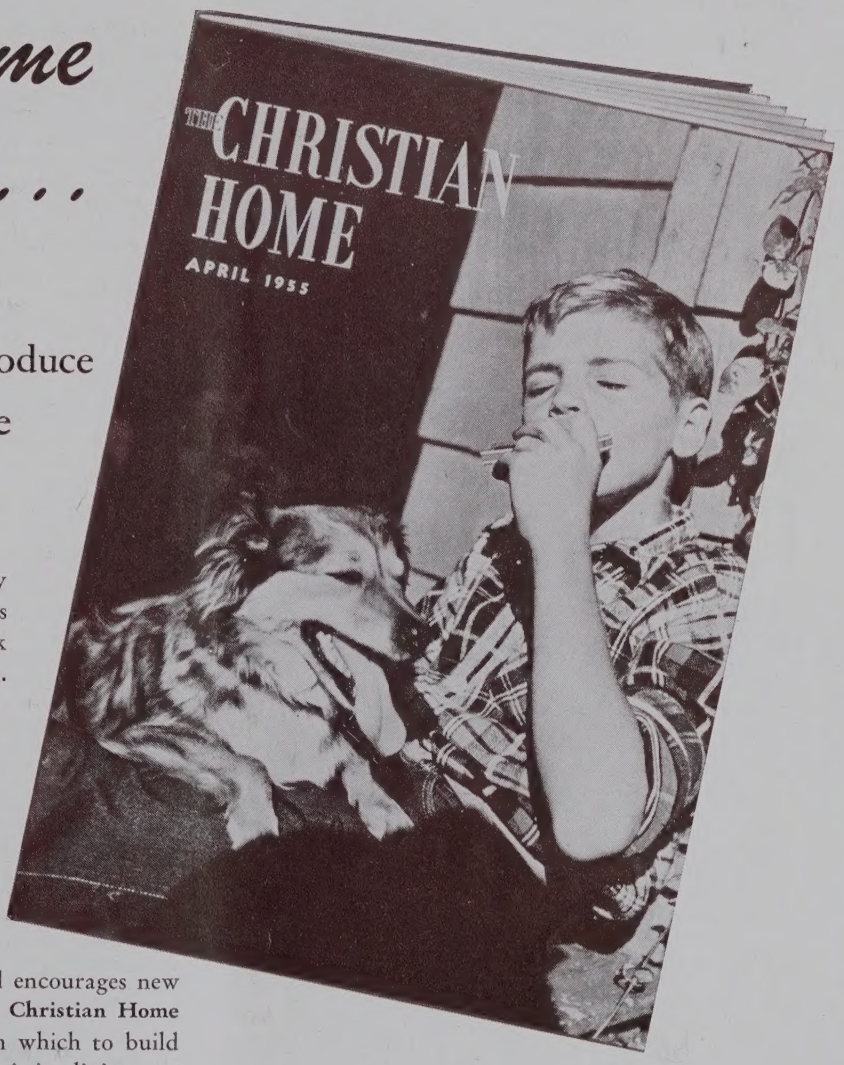

ay 1 through 8 is National Family k—a time when Methodist churches ss the nation will observe a week hasizing home-church cooperation. his time, more than ever, you will t to introduce **The Christian Home** ne parents in your church.

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One Village Church

A little over ten years ago, I paid a pastoral visit to a little village church in Ashauti, in the Gold Coast. The chapel was a small one; its walls were raised in swish. The floor was daubed with clay, and the pews were constructed with bamboo placed on forked stumps. The few villagers who constituted the congregation came in their simple wear to worship. . . . I read the service in the vernacular, and when I came to the part which said "Therefore with angels and archangels, and with all the company of heaven, we (the little group of Christians worshiping in those simple circumstances) laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, . . ." the reality of the oneness of the world wide church dawned on me. However small that village church was and however crude and insignificant the environment in which it was set, it was most significant in that it was part of the *one Church* here on earth and in heaven.

—Peter Kwei Dagadu, Methodist Church of the United Kingdom in the Gold Coast, to the World Council Assembly

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